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A COMMENTARY
ON THE
BOOK OF LEVITICUS,
Expository and Practical.
WITH CRITICAL NOTES.

BY THE
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MISSION OF INQUIRY TO THE JEWS," ETC. ETC.

"For whatsoever things were written aforetime were written for our learning, that we,
through patience and comfort of the Scriptures, might have hope."—Rom. xv. 4.

NEW YORK:
ROBERT CARTER & BROTHERS,
No. 285 BROADWAY.

1851.

STEREOTYPED BY
THOMAS B. SMITH,
216 William Street.

R. CRAIGHEAD, PRINTER AND STEREOTYPER,
112 FULTON STREET.

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P R E F A C E .

SOME years ago, while perusing the Book of Leviticus in the course of his daily study of the Scriptures, the author was arrested amid the shadows of a past dispensation, and led to write short notes as he went along. Not long after, another perusal of this inspired book—conducted in a similar way, and with much prayer for the teaching of the Spirit of truth—refreshed his own soul yet more, and led him on to inquire what others had gleaned in the same field. Some friends who, in this age of activity and bustle, find time to delight themselves in the law of the Lord, saw the notes, and urged their publication.

There are few critical difficulties in the book; its chief obscurity arises from its enigmatical ceremonies. The author fears he may not always have succeeded in discovering the precise view of truth intended to be exhibited in these symbolic rites; but he has made the attempt, not thinking it irreverent to examine both sides of the veil, now that it has been rent. The Holy Spirit surely wishes us to inquire into what he has

written ; and the unhealthy tone of many true Christians may be accounted for by the too plain fact that they do not meditate much on the whole counsel of God. Experience, as well as the Word itself (Ps. i. 2, 3), would lead us to value very highly the habit of deeply pondering the discoveries of the mind of God given in all parts of Scripture, even the darkest.

Throughout this Commentary, the truth that saves, and the truth that sanctifies, is set before the reader in a variety of aspects, according as each typical rite seemed to suggest. It may thus be useful to all classes of persons. And what, if even some of the house of Israel may here have their eye attracted to the Saviour, while giving heed to the signification of those ceremonies which to their fathers were signposts (אֲתִּוְיָהוּ, Ps. lxxiv. 9) in the way of life. It is a book which *Romaine* called, "The Gospel according to Leviticus;" and of which *Berridge* said, "It is the clearest book of Jewish Gospel."

THE NATURE OF THE BOOK

THERE is no book, in the whole compass of that inspired Volume which the Holy Ghost has given us, that contains more of the very words of God than *Leviticus*. It is God that is the direct speaker in almost every page; his gracious words are recorded in the form wherein they were uttered. This consideration cannot fail to send us to the study of it with singular interest and attention.

It has been called "*Leviticus*," because its typical institutions, in all their variety, were committed to the care of *the tribe of Levi*, or to the priests, who were of that tribe. The Greek translators of the Pentateuch devised that name. The Talmud, for similar reasons, calls it הַיִּזְרָה הַכֹּהֲנִים, "the law of the priests." But Jewish writers in general are content with a simpler title; they take the first words of the book as the name, calling it וַיִּקְרָא, "*Vayikra*," q. d., the book that begins with the words, "And the Lord called."

It carries within itself the seal of its Divine Origin. As an internal proof of its author being Divine, some have been content to allege the prophecy contained in chap. xxvi., the fulfilment of which is spread before the eyes of all the earth. But if, in addition to this, we find

every chapter throughout presenting views of doctrine and practice that exactly dovetail into the unfigurative statements of the New Testament, surely we shall then acknowledge that it bears the impress of the Divine mind from beginning to end.

The Gospel of the grace of God, with all that follows in its train, may be found in Leviticus. This is the glorious attraction of the book to every reader who feels himself a sinner. The New Testament has about forty references to its various ordinances.

The rites here detailed were typical; and every type was designed and intended by God to bear resemblance to some spiritual truth. The likeness between type and antitype is never accidental. The very excellency of these rites consists in their being chosen by God for the end of shadowing forth "good things to come" (Heb. x. 1). As it is not a mere accidental resemblance to the Lord's body and blood that obtains in the bread and wine used in the Lord's supper, but on the contrary, a likeness that made the symbols suitable to be selected for that end; so is it in the case of every Levitical type. Much of our satisfaction and edification in tracing the correspondence between type and antitype will depend on the firmness with which we hold this principle.

If it be asked why a typical mode of showing forth truth was adopted to such an extent in those early days, it may be difficult to give a precise answer. It is plain such a method of instruction may answer many purposes. It may not only meet the end of simplifying the truth, it may also open the mind to comprehend more, while it deepens present impressions of things known. The existence of a type does not always argue that the thing typified is obscurely seen, or imperfectly known. On

the contrary, there was a type in the Garden of Eden—the tree of life,—while life, in all its meaning, was fully comprehended by Adam. In all probability, there will be typical objects in the millennial age; for there is to be a river which shall flow from Jerusalem to water the valley of Shittim (Joel iii. 18), the same of which Ezekiel (xlvi. 1) and Zechariah (xiv. 8) speak. This river is said to be for the healing of the Dead Sea, while on its banks grow majestic trees, whose leaves are for the healing of the nations. No doubt a spiritual significance lies hid in these visible signs; the visible symbol seems to be a broad seal and sign of the peculiar truth manifested in these days, viz., the overflowing stream of the Holy Spirit (who shall be poured out at Jerusalem on the house of David first), winding its course over earth to convey saving health to all nations. Certain it is that types do not necessarily imply that the antitype is dimly known. The Lord may use them as he uses Gospel ordinances at present, to convey light to us, and leave more indelible impressions. A German writer (Hahn) has said, “Types were institutions intended to deepen, expand, and ennoble the circle of thoughts and desires, and thus heighten the moral and spiritual wants, as well as the intelligence and susceptibility of the chosen people.”* And not less truly is this point touched upon by the Reformer Tindal in his “Prologue into the Third Book of Moses.” “Though sacrifices and ceremonies can be no ground or foundation to build upon—that is, though we can prove naught with them—yet, when we

* Southey says of Laud: “He began his dying address in that state of *calm but deepest feeling*, when the mind seeks for fancies, types, and dim similitudes, and extracts from them consolation and strength.” (Book of the Church.)

have once found out Christ and his mysteries, then we may borrow figures, that is to say, allegories, similitudes, and examples, *to open Christ, and the secrets of God hid in Christ, even unto the quick*; and can declare them more lively and sensibly with them than with all the words of the world. For similitudes have more virtue and power with them than bare words, and lead a man's understanding further into the pith and marrow and spiritual understanding of the thing, than all the words that can be imagined." Again he says, "Allegories *prove* nothing; but the very use of allegories is to declare and open a text that it may be better perceived and understood." "There is not a better, more vehement, or mightier thing to make a man understand withal than an allegory. For allegories make a man quick-witted, and print wisdom in him, and make it to abide, when bare words go but in at the one ear and out at the other."

The Epistle to the Hebrews lays down the principles upon which we are to interpret Leviticus. The specimens there given of types applied, furnish a model for our guidance in other cases. And the writer's manner of address in that Epistle leads us to suppose that it was no new thing for an Israelite thus to understand the ritual of Moses. No doubt old Simeon (Luke ii. 25) frequented the temple daily in order to read in its rites future development of a suffering Saviour, as well as to pray and worship. Anna, the prophetess, did the same; for all these knew that they prophesied of the grace that was to come to us, and, therefore, inquired and searched diligently. (1 Pet. i. 10.) Had Aaron, or some other holy priest of his line, been "carried away in the spirit" and shown the accomplishment of all that these rites pre-figured, how joyful ever afterwards would have been his

daily service in the sanctuary. When shown the great antitype, and that each one of these shadows pictured something in the person or work of that Redeemer, then, ever after, to handle the vessels of the sanctuary, would be rich food to his soul. It would be "feeding beside the still waters and in green pastures." For the bondage of these elements did not consist in sprinkling the blood, washing in the laver, waving the wave-shoulder, or the like; but in doing all this without perceiving the truth thereby exhibited. Probably to a true Israelite, taught of God, there would be no more of bondage in handling these material elements, than there is at this day to a true believer in handling the symbolic bread and wine through which he "discerns the body and blood of the Lord." It would be an Israelite's hope every morning, as he left the "dwellings of Jacob," to see "in the gates of Zion," more of the Lamb of God, while gazing on the morning sacrifice. "I will compass thine altar, O Lord, that I may publish with the voice of thanksgiving, and tell of all thy wondrous works." (Ps. xxvi. 6, 7.) And, as the sun declined, he would seek to have his soul again anointed, after a busy day's vexations, by beholding the evening Lamb.

Tindal says, that while there is "a star-light of Christ" in all the ceremonies, there is in some so truly "the light of the broad day," that he cannot but believe that God had showed Moses the secrets of Christ, and the very manner of his death beforehand. } At all events, it was what they did see of Christ through this medium that so endeared to them the tabernacle and the temple-courts. It was the very home of their souls. "How amiable are thy tabernacles, O Lord of Hosts! My soul longeth, yea even fainteth for the courts of the Lord!"

(Ps. lxxxiv. 1, 2.) And it is thus we can understand how those thousands (or rather, tens of thousands) who believed, were all “zealous of the law.” (Acts xxi. 20.) The Christian elders of Jerusalem, including James and other Apostles, lent their sanction to their zeal in some degree; and Paul himself saw nothing necessarily sinful in it. For it was all well if they used the law only as “their schoolmaster to bring them to Christ.” (Gal. iii. 24.) It must have been thus that Paul himself employed his thoughts while “purifying himself” in the temple, and engaging in the other ordinances regarding vows. (Acts xxi. 26.) His thoughts would be on the Antitype; and possibly the actual performing of these rites by a fully enlightened soul might lead to some distinct views of truth contained in them, which would have escaped the observation of a mere spectator. And, if we may throw out a conjecture on a subject where Millenarians and Anti-millenarians are alike at sea—is it not possible that some such end as this may be answered by the temple which Ezekiel foretells as yet to be built (chap. xl, &c.)? Believing nations may frequent that temple in order to get understanding in these types and shadows. They may go up to the mountain of the Lord’s house, to be there taught his ways. (Isa. ii. 3.) In that temple they may learn how not one tittle of the law has failed. As they look on the sons of Zadok ministering in that peculiar sanctuary, they may learn portions of truth with new impressiveness and fulness. Indeed, the very fact that the order of arrangement in Ezekiel entirely differs from the order observed in either tabernacle or temple, and that the edifice itself is reared on a plan varying from every former sanctuary, is sufficient to suggest the idea that it is meant to cast light on former types and

shadows. Many Levitical rites appear to us unmeaning ; but they would not do so if presented in a new relation. As it is said of the rigid features of a marble statue, that they may be made to move and vary their expression so as even to smile, when a skilful hand knows how to move a bright light before it ; so may it be with these apparently lifeless figures, in the light of that bright Millennial Day. At all events, it is probably then that this much-neglected Book of Leviticus shall be fully appreciated. Israel—the good Olive-tree—shall again yield its fatness to the nations round. (Rom. xi. 17.) Their ancient ritual may then be more fully understood, and blessed truth found beaming forth from long obscurity. When Jesus, the High Priest, comes forth from the holiest, there may be here fountains of living water to which he shall lead us—himself seen to be the glorious Antitype, the Alpha and the Omega !

But let us proceed to the contents of this Book. It will be found that it contains a full system of truth, exhibiting sin and the sinner, grace and the Saviour ; comprehending, also, details of duty, and openings into the ages to come,—whatever, in short, bears upon a sinner's walk with a reconciled God, and his conversation in this present evil world. Our Heavenly Father has condescended to teach his children by most expressive pictures ; and, even in this, much of his love appears.

The one great principle of interpretation which we keep before us, is Apostolic practice. This is the key we have used. We find the sacred writers adduce the likeness that exists between the thing that was typified and the type itself, and resting satisfied there. So we lay down this as our great rule, there must be obvious resemblance. And next, we search into these types, in

the belief that Christ is the centre-truth of revelation; and surely no principle is more obviously true? The body or substance of the law is Christ (Col. ii. 17) and types are a series of shadows projected from Christ "the body." It is this Messiah that has been, from the beginning, the chief object to be unveiled to the view of men; and in the fact that New Testament light has risen, lies our advantage in searching what these things signify. Mr. M'Cheyne, of Dundee, thus expressed himself, on one occasion, regarding this point, in a letter to a friend:—"Suppose," said he, "that one to whom you were a stranger was wrapt in a thick veil, so that you could not discern his features. Still if the lineaments were pointed out to you through the folds, you could form some idea of the beauty and form of the veiled one. But suppose that one whom you know and love—whose features you have often studied face to face—were to be veiled up in this way, how easily you could discern the features and form of this Beloved One! Just so, *the Jews* looked upon a veiled Saviour, whom they had never seen unveiled. *We*, under the New Testament, look upon an unveiled Saviour; and, going back on the Old, we can see, far better than the Jews could, the features and form of Jesus the Beloved, under that veil. In Isaac offered (Gen. xxii.), in the scape-goat (Lev. xvi.), in the shadow of the great rock (Isa. xxxii. 2), in the apple-tree (Song ii. 2), what exquisite pictures there are seen of Jesus! and how much more plainly we can see the meaning than believers of old." To the same purpose John Bunyan writes. He represents Mansoul, in his "Holy War," as feasting at the Prince's table, and then getting riddles set before them. "These riddles were made upon the King Shaddai, and Emmanuel his

son, and upon his wars and doings with Mansoul. . . .
. . . . And when they read in the scheme where
the riddles were writ, and *looked in the face of the
Prince*, things looked so like, the one to the other, that
Mansoul could not forbear but say, ‘ *This is The Lamb!
This is The Sacrifice! This is The Rock! This is
The Red Cow! This is The Door!* and *This is The
Way!* ’ ”

The space of a month was occupied in delivering the various ordinances of this Book to Moses. This is proved from Exod. xl. 17, compared with Num. i. 1. It is the revelations of that one memorable month that are now to form the subject of our study. *Witsius* (De *Mysterio Tab.*) has remarked, that God took only six days to creation, but spent forty days with Moses in directing him to make the tabernacle—because the *work of grace* is more glorious than the work of creation. And so we find *the law* from Sinai occupying three days at most, while these rules that exhibited the love and grace of God are spread over many weeks.

The Burnt-Offering.

“BEHOLD THE LAMB OF GOD, THAT TAKETH AWAY THE SIN OF THE WORLD.”
John i. 29.

THE tabernacle was that tent whose two apartments, separated by the veil, formed the *Holy place*, and the *Most Holy*. This “tabernacle” was God’s dwelling-place on earth; where he met with men—the token of his returning to man after the fall. It was here that “the voice of the Lord God” was often heard, as in Eden, in the cool of the day.

CHAPTER I.

Ver. 1. “And the Lord called unto Moses, and spake unto him out of the tabernacle of the congregation, saying.”

THE cloud that guided Israel* had descended on the tabernacle; and while this pillar stood over it, the glory of the Lord filled the Holy of Holies within. (Exod. xl. 34.) Rays of this glory were streaming out all around, perhaps like the light that shone from Christ’s form “on the holy Mount,” through his raiment, till the whole hill shone. Out of the midst of this “excellent glory” (2 Pet. i. 17) came the voice of the Lord. He called on

* In Exod. xl. 34–38, we have the general history of this cloud; not the narrative of its motions on a particular occasion.

Moses as at the bush; and having fixed the undivided attention of Moses on him that spake, Jehovah utters his mind. What love is here! The heart of our God, in the midst of all his own joy, yearning to pour itself out to man!

The date of these laws is probably a few days after the tabernacle had been set up. They are given not from Sinai, though at its foot (see chap. xxvii. 34); but from over the mercy-seat, from between the cherubim, where the glory had so lately found a resting-place. Perhaps this intimated that all these institutions about to be given bear on the same great subject, viz., *Atonement and its effects*. Sinai and its law, a few weeks before, with the dark apostasy in the matter of the golden calf, had lately taught them the necessity of reconciliation, and made their conscience thirst for that living water. And it is given here. The first clause of this Book declares a reconciled God:—“*The Lord called to Moses,*” as a man to his friend.

Ver. 2. “Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the Lord ye shall bring your offering* of the cattle, even of the herd and of the flock.”

When the Lord said, “*Speak to the children of Israel,*” instead of himself addressing them, it taught the people their need of a Mediator. It was as if he had said, These things are addressed to sinners who cannot see my face or hear my voice, except through a daysman.

The offerings first spoken of are those that are to be wholly consumed,—types of complete exhaustion of wrath. In these cases, everything about the animal

* The Septuagint render this “*προσποιεστε τα δωρα υμων.*” Hence, perhaps, Heb. viii. 3, gifts and sacrifices.”

was consumed, sinews, horns, bones, hoof, the wool on the sheep's head, and the hair on the goat's beard. (Willet.) Hence they were called *Whole burnt-offerings*, “ὅλοκαυτωματα.” God prescribes the symbols of atonement, even as he fixes on the ransom itself. It is a sovereign God that sinners are dealing with; and in so doing, he fixed on the *herd and the flock*, as the only class of cattle (בְּהֵמָה), or four-footed beasts, that he would accept. If we are to inquire into a reason for this beyond his mere sovereignty, there are two that readily present themselves as every way probable. First, oxen, sheep, and goats (the herd and flock), are easily got by men, being at their hand. He did not wish to make them go in pursuit of beasts for offering, for salvation is brought to our hand by our God. Second, the characteristics of these animals fit them to be convenient types of various truths relating to sacrifice. The ox taken from feeding by the river-side, or the sheep from its quiet pastures,—perhaps from among the lilies of Sharon,—was an emblem of the Redeemer leaving the joy and blessedness of his Father's presence, where he had been ever “by the streams that make glad the city of God.” Another reason has been assigned,* viz., all these were *horned* animals. Whether in the East such were reckoned more valuable than other animals we cannot say. It is, at least, worthy of notice, that the horn, which is the symbol of power and honor, is found in them all.

Ver. 3. “If his offering be a burnt-sacrifice of the herd, let him offer a male without blemish; he shall offer it of his own voluntary will, at the door of the tabernacle of the congregation, before the Lord.”

“A *male*,” representing the second Adam, “without

* See Guild's “Moses Unveiled.”

blemish." Christ, by his one offering, makes his church spotless (Ephes. v. 27), and, therefore, he was to be so himself. Of course, therefore, the type of him must be so. In the peace-offerings it was different: for these typified rather *the effects* of Christ's atonement on the receiver than *himself atoning*; and the animal, in that case, might have some defect or blemish, even as *the effects* of his work may be imperfectly experienced by the sinner, though the work itself is perfect. But whatever speaks of Christ himself must speak of perfection. "*Before the Lord,*" is an expression ever recurring: it is remarkable that it should occur so often. But perhaps it was because the Lord meant thus to insert a Divine safeguard against the Socinian idea, that sacrifice chiefly had reference *to the offerer, not to God*. Every sacrifice is brought before "the great Inhabitant of the sanctuary." So also this expression guards us against Popish error, as if ministers of Christ are priests in the same sense as the line of Aaron. No; ministers of Christ *approach men* in behalf of God, who sends them as ambassadors, but these priests *approached God* in behalf of guilty men. "*He shall offer it of his own voluntary will.*"* The Gospel warrant is, "Whosoever will, let him come." There must be a willing soul; none but a soul made willing in the day of his power pays any regard to atonement. The Lord allows *all that are willing* to come to the atoning provision. "Are you *thirsty* for the living God? for yonder altar's sacrifice?" might some son of Aaron say to a fearful soul. The fearful con-

† Some translate this, "*He shall offer it in order to be accepted.*" I do not think this meaning can be proved to be the true one, although the Septuagint generally renders the expression "δεκτον ἐναντι Κυρίου;" and the Oxford MS. here has "δεκτον αὐτῷ ἐξιλασθαι ἐναντι Κυρίου."

science replies, "I cannot well tell if I be really *thirsty* for him." "But are you, then, *willing* to go to yonder altar?" "Yes, I am." "Then you may come; for read Leviticus i. 3, and see that it is neither riches, nor poverty, moral attainment nor deep experience, but simply a conscience willing to be bathed in atonement, that is spoken of by the God of Israel."

Come then with the sacrifice to "*the door of the tabernacle.*" The *altar* was near the door of the tabernacle; it faced it. It was the first object that met the eye of a worshipper coming in. The priest met him there, and led the offerer with his sacrifice on to the altar. The presenting any sacrifice there was a type of the worshipper's object being to get admission into the presence of God by entrance at that door. ("Access," Eph. ii. 18.) Thus the offerer walked silently and with holy awe to the door of the tabernacle, and there met his God.

As a type of Christ, it would declare Christ's willing offering of himself;—"Lo, I come;"—and how he was, in the fulness of time, led silently as a lamb to the slaughter. For we are to distinguish between the presentation of Christ *before* he went forth, and the presentation of himself *after* all was done.

Ver. 4. "And he shall put his hand upon the head of the burnt-offering; and it shall be accepted for him to make atonement for him."

This action of the offerer gives us a view of *faith*. The offerer puts his hand on the same head whereon the Lord's hand was laid, and thereby agrees to all that is implied in his choosing that offering. God and the believing soul meet at the same point, and are satisfied by the same display of the Divine attributes.—"*He shall*

put his hand.” * It is yet more forcible in the Hebrew, —“He shall *lean* his hand” (אָנְחָה), the very word used in Psalm lxxxviii. 7, “Thy wrath leaneth hard upon me.” We lean our soul on the same person on whom Jehovah leant his wrath.

When the worshipper had thus simply left his sins, conveyed by the laying on of his hand upon the sacrifice, he stands aside. This is all his part. The treatment of the victim is the Lord’s part. The happy Israelite who saw this truth might go home, saying, “I have put my hand on its head ; it shall be accepted as an atonement.” Faith in the Lord’s testimony was the ground of an Israelite’s peace of conscience, nothing of it rested on his own frame of mind, character, or conduct.

Ver. 5. “And he shall kill the bullock before the Lord ; and the priests, Aaron’s sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation.”

It is interesting to notice here, that Outram, Witsius, and others seem to have proved that, in Patriarchal ages, every man might offer his own sacrifice. Heads of families, and heads of a tribe or nation, often acted for those under them ; but the idea that the *first-born* were the *only* priests is without foundation. The Patriarchal age was taught that every man must take Christ for himself personally. In the Mosaic economy, however, this is

* We make no reference, here or elsewhere, to Jewish traditions as to the manner in which the thing was done, and the words used. It is strange that Ainsworth, Patrick, Outram, and others, should waste so much time in this department. Are these traditions anything more than human fancy,—often, too, of a somewhat modern date ? Augustine judged well when he said, “*Quid scriptura voluerit, non quod illi opinati fuerint, inquirendum.*”

altered. There is another truth to be shown forth. Any one (2 Chron. xxx. 17,) might kill the animal—any common Levite, or even the offerer himself—for there may be many executioners of God's wrath. Earth and hell were used in executing the Father's purpose toward the Prince of Life. But there is only one appointed way for dispensing mercy; and therefore only priests must engage in the act that signified the bestowal of pardon.

The animal is "killed" in the presence of the Lord. And now, what an awfully solemn sight! The priest "*brings forward the blood.*" As he bears it onward, in one of the bowls of the altar, all gaze upon the warm crimson blood! *It is the life!* So that when the blood is thus brought forward, the *life* of the sacrifice is brought before God! It is as if the living soul of the sinner were carried, in its utter helplessness and in all its filthiness, and laid down before the Holy One!

The blood was then "*sprinkled round about upon the altar.*" The life being taken away, the sinner's naked soul is exhibited! He deserves this stroke of death—death in the Lord's presence, as a satisfaction to his holiness! As the blood that covered the door on the night of the Passover represented the inmates' life as already taken, so the blood on the altar and its sides signified that the offerer's life was forfeited and taken. It was thus that Jesus "poured out his soul unto death" for us.

It was, further, "*round about,*" as well as "*upon,*" the altar. This held it up on all sides to view; and the voice from the altar now is, "Look unto me and be saved, all the ends of the earth." All within the camp might look and live; for this sacrifice represents Christ's dying as the only way for any, and the sufficient way for all.

The altar mentioned here was the “*altar of brass*,” not the “*golden altar*,” which stood in the Holy Place.*

Ver. 6. “And he shall flay the burnt-offering, and cut it into his pieces.”

Here, again, any one might act, as well as the priest; for any of God’s creatures may be the executioners of his wrath. “*He shall flay.*” The skin torn from off the slain animal may intimate the complete exposure of the victim, uncovered, and laid open to the piercing eye of the beholder. But specially, it seems to show that there is no covering of inherent righteousness on the person of the sinner. While the skin was unwounded, the inward parts were safe from the knife; thus, so long as man had personal *righteousness interposing*, no knife could pierce his soul. But the taking away of the victim’s skin showed that the sinner had no such protection in God’s view; even as the bringing of such skins to Adam and Eve, after the Fall, showed that God saw them destitute of every covering, and had, in his mercy, provided clothing for them by means of sacrifice.

The “*cutting it into pieces*” would leave the sacrifice, at last, a mangled mass of flesh and bones. Entire dislocation of every joint, and separation of every limb and member, was the process. By this the excruciating torment due to the sinner seems signified. God’s sword—Abraham’s knife—spares not the sacrifice; but uses its sharpness and strength to pierce and destroy to the uttermost. The slashing sword of wrath leaves nothing to the guilty; but, as “one woe is past, behold another woe cometh quickly.” Yet it is “*into his pieces.*” There was an order observed—a regularity and deliberate, syste-

* See some remarks on *the brass* of this altar in a note, Chap. xiv. 5.

matic procedure. So will it be in the damnation of hell ; every pang will be weighed by perfect holiness, every stroke deliberated upon ere it is inflicted. And, in truth, this deliberate infliction is the most awful feature of justice. It leaves the sufferer hopeless. The stroke is awfully relentless, determined, righteous ! Such, too, were the Saviour's sufferings. Every part and pore of his frame were thus mangled ; every member of his body, every feeling of his soul. There was not an action of his life, or desire in his heart, but was combined with woe. And all so just, that from the cross he lifts his eyes to his Father, and looking on him as he had ever done, cries, " But thou art holy !" (Psa. xxii. 3.)

Ver. 7. " And the sons* of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire."

This verse is well illustrated by Heb. ix. 14, " Who, through the Eternal Spirit, offered himself without spot to God." Christ was prepared, in his human nature, by the Holy Spirit. The Father prepared the fire of wrath, filled the vial with that wrath, and then poured it out. The Holy Spirit, as Heb. ix. 14 declares, set all things in order, in Christ's human nature, ready for the vial being poured out. At the moment, when the fire came down and consumed him, love to God and man was at its highest pitch in his soul—obedience, holy regard for the Divine law, hatred of sin, love to man.

The wood, taken by itself, is not a type of anything ;

* We sometimes see mistakes committed in representations of Tabernacle scenes. *Levites* are made to act as priests, and *Levites* are exhibited blowing the silver trumpets. But all this was the duty of *Aaron's sons alone*. True, they were Levites, but they were the priestly family among the Levites. Priests are Levites, but all Levites are not priests.

but it must be taken thus :—the *laying the wood in order preparatory to the fire coming*. In this view it represents what we have just said.

The fire was from that *fire* which descended from the cloudy pillar. It was, therefore, divinely intended to show “*the wrath of God revealed from heaven*” against all ungodliness of men. Indeed, the fire from the bosom of that cloud was no less than a type of *wrath from the bosom of God* against him who lay in his bosom. See Chap. vi. 9, and ix. 24.

Ver. 8. “And the priests, Aaron’s sons, shall lay the parts, the head and the fat, in order upon the wood that is on the fire which is upon the altar.”

The *fat* did, of course, help the flame to consume the *head*, notwithstanding the gushing stream of blood. But what is the type? *The head* was that whereon the offerer leant his hand, conveying to it his load of guilt. *The fat* (פֶּתֶף) is a word that occurs only thrice, viz., here and ver. 12, and chap. viii. 20. Some understand it to be the *midriff*; others, the fat separated from the rest of the flesh; but there is no way of arriving at the certain import. The type, however, is obvious. The *head* and this *fat* are two pieces,—one *outward*, the other *inward*—thus representing the whole *inner and outer man*. Christ’s whole manhood, *body and soul*, was placed on the altar, in the fire, and endured the wrath of God. There could be no type of his *soul* otherwise than by selecting some inward part to signify it; and that is done here by the “*fat*.” It is on the *fat*, too, that the fire specially kindles. It is at the man’s heart, feelings, and desires that God expresses his indignation most fully.

It is the *heart* that is desperately wicked. It is the carnal mind that is enmity against God.*

Ver. 9. "But his inwards and his legs shall he wash in water : and the priest shall burn all on the altar, to be a burnt-sacrifice, an offering made by fire, of a sweet savor unto the Lord."

Answerable to the "*head and fat*" of the former verse, as parts representing the *inward* and *outward*, we have here the *legs and the intestines*. The legs and intestines may be supposed to be selected to mark outward and inward defilement—man's polluted nature needing to be washed in water. But why wash these in water, if they are to be burnt? Because here is a *sacrifice for others*—"the just for the unjust"—Christ taking our place. Now, lest anything should seem to indicate personal defilement in him, these portions are washed in water, and then presented. Christ's body and soul, all his person and all his acts, were holy. His walk was holy, and his inmost affections holy.

Such was the sacrifice on which the fire came! See Isaac on the wood! but the knife has pierced this Isaac!—in symbol, the original and immutable sentence, "*Thou shalt die.*" Here is *death*; and it has come in such a manner as not to leave a vestige of the victim's former aspect. The victim is all disfigured, and has become a mass of disjointed bones and mangled flesh, because thus shall it be in the case of the lost in hell. The lost sinner's former joy, and even all his relics of comfort, are gone forever—no lover or friend would ever

* The North American Indians long practised sacrifice, and D. Brainerd, in his Journal, tells us of a great sacrifice where "they burnt the fat of the inwards in the fire, and sometimes raised the flame to a prodigious height."

be able to recognize that lost one. Even as it was with Jesus when he took the position of the lost; his visage seemed to every eye more marred than any man, and his form more than the sons of men. But, lo! as if even all this were not expressive enough, that mangled mass is committed to the flames, and in the consuming flame, every remaining mark of its former state disappears. All is ashes. So complete is the doom of the lost—as testified on this Altar and fulfilled by Jesus when he took the sinner's place. That smoke attests that God's righteousness is fully satisfied in the suffering victim. His blood—his soul—is poured out! and the flame of Divine wrath burns up the suffering one. The smoke ascends—“*a sweet savor to the Lord.*” He points to it, and shows therein his holy name honored and his law magnified. It is sweet to Jehovah to behold this sight in a fallen world. It reminds him (so to speak) of that Sabbath-rest over the first creation (Gen. ii. 2,) only this is deeper rest, as being rest after trouble. This “sweet savor” is literally “*savor of rest*” (רִיחַ נְיָהוּיָהּ); as if the savor stayed his wrath and calmed his soul. So Eph. v. 2. And, at the view of that ascending smoke, more joyful hallelujahs are sung than will be heard over the smoke of the pit. (Rev. xix. 3.) For here *love* has free scope as well as *righteousness*. What a rest will the millennial and heavenly rest be, when, in addition to other elements, it has in it this element of perfect satisfaction! “*He shall rest in his love.*” (Zeph. iii. 17.)

Such, then, is the “*ox and bullock that has horns and hoofs*” (Psa. lxix. 31); and such, too, the meaning of the offering. The antitype set forth in Psa. lxix. has magnified the name of the Lord, and set aside the type.

Ver. 10. "And if his offering be of the flocks, namely, of the sheep or of the goats for a burnt sacrifice, he shall bring it a male without blemish."

It appears that wealthier men generally selected *oxen* as their offering;* and men less able took *sheep* or goats; while ver. 14 shows that those yet poorer brought *doves*. God thus left the sacrifice open alike to the *rich*, the *middle* classes, and the laboring *poor*. For in Jesus Christ there is neither Greek nor Jew, barbarian nor Scythian, bond nor free; he is within reach of all alike. Our High Priest welcomes sinners under the wide name, "*Him that cometh*" (John vi. 37); the advancing footsteps of a sinner to his altar, whether he be great or small, is a sweet sound in our Aaron's ear.

Here is specially included the offering of *the Lamb*. Morning and evening this was done by the priest for all Israel. "He was led as a lamb to the slaughter."† (Isa. liii. 7.) Every day that picture was exhibited to Israel.

Ver. 11. "And he shall kill it on the side of the altar northward, before the Lord; and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar."

There is a peculiarity here which does not occur in the sacrifices of the herd, namely, it is to be killed on *the north side* of the altar. One obvious reason seems to be this, there was a necessity, for the sake of order, that there should be a separate place for killing *the oxen* and *the sheep*. No quarter of the heavens was sacred; and

* That is, *oxen* were always *part* of their sacrifice. Thus Numbers vii. and 1 Chron. xxix. 21.

† An old writer asks, why Christ is called so often "*the Lamb* of God," and not "*the ox*, or *the ram*, of God." The reply is; because these were not offered "every day," whereas *the lamb* was a daily offering, and therefore fitted to proclaim Christ's blood as always ready for use. It being the type of *innocence* would be another reason.

since, at other times, the sacrifice was presented on the east side, a variety like this answered the purpose of proclaiming that Jesus is offered to any soul in any nation, east or north, *i. e.* from east to west, north to south; his death is presented to the view of all, to be believed by men as soon as they see it. “Look unto me and be ye saved, *all ends* of the earth.”*

Ver. 12, 13. “And he shall cut it into his pieces, with his head and his fat; and the priest shall lay them in order on the wood that is on the fire which is upon the altar. But he shall wash the inwards and the legs with water: and the priest shall bring it all and burn it upon the altar: it is a burnt-sacrifice, an offering made by fire, of a sweet savor unto the Lord.”

The sheep or goat is not commanded to be “*flayed*,” as ver. 6 commands as to the *ox* or *bullock*; perhaps because *flaying* signified the defencelessness of the victim left without a covering. Now, the *sheep* or *goat* is, by its very nature, defenceless enough. Our attention, therefore, in this type, is rather fixed on the complete stroke of the knife, that separates all into its pieces ready for the fire. When the Lord said, “Awake, O sword, against my shepherd!” (Zech. xiii. 7,) the Saviour was smitten to the very soul, and wrath came down on him like fire.

In ver. 13, the words, “*and shall bring it all*,” intimate the solemn care with which the priest advanced to the spot and lighted the wood, attending to every point, although his offering was one of the *flock*, and not of the

* Some have tried without success to discover a deeper meaning in the “*north*,” and have suggested that the omission of it in Psa. lxxv. 6 strengthens this idea. But in that passage “*south*” also is omitted, the Hebrew being מִמְּדֵבָר, “*from the desert*,” referring to the caravans, which, amid all their rare commodities, never brought the gift spoken of.

herd. This clause seems intended to put equal honor on the offering of the *flock* as on that of the *herd*, for the *antitype* is all that gives either of them any importance.

The other particulars are the same as those mentioned vers. 7–9.

How simple the rules laid down for ordering his favorite type, *the lamb*! But let us not fail to notice that *the use made of the lamb* is what we are chiefly called to observe—not *the lamb itself* in particular; as if to show that it is not *Christ's meek nature*, but *Christ*, the meek and lowly one, *in his connection with the altar*, that we ought to be reminded of by the name of "*Lamb*." If it had been his character only, or chiefly, that was referred to in that name, "Lamb of God," there would have been no propriety in typifying him by the "ox," and the "goat." But, if the *manner of his death* and the intention of his sufferings were mainly referred to, then all is appropriate.

BURNT-OFFERING OF FOWLS.

Ver. 14. "And if the burnt-sacrifice for his offering to the Lord be of fowls, then shall he bring his offering of turtle-doves, or of young pigeons."

In John ii. 14, we find this third class of offerings referred to, along with the other two—*oxen*, *sheep*, and *doves*.

From chap. v. 7, we learn that the poorer class were to bring this sort of sacrifice. "To the poor the Gospel is preached." And ministers must be as solicitous for the salvation of the poor as of the rich.

The dove or pigeon was to be a male; for the Hebrew word for "young pigeons" is (בְּנֵי יוֹנָה) "sons of the

dove." Thus it was fitter to represent Christ. And, of the winged tribes, none were ever taken for sacrifice, except the dove and the turtle-dove. These abounded in the Holy Land, so that the poorest could get them easily.* They were fitted, also, to be emblems of Jesus, just as was *the lamb*. He is undefiled and holy, full of love and tenderness; therefore *the dove* is his type. And as the *dove* at the Deluge brought the message of peace, and as the turtle-dove is the known emblem of peace, because its voice is heard from the *olive-tree* (itself the type of peace), in quiet, calm security, so, on this ground more especially, they are the better types of Jesus. The previous suffering of the offered dove, or turtle, represents Christ suffering ere he enters into peace, and becomes the peace-maker. Taken from his Father's bosom, he comes to suffer. The dove, "by the rivers of water" (Song v. 12), in peace and joy, is caught, and wrung to death on the altar. The olive-groves must be searched, and the turtle-dove taken from its own happy, peaceful olive-tree. It is then violently brought to the altar, and left lifeless there! Thus it was with Jesus. But from this suffering and death of the Peaceful One results "*peace on earth.*" "*He is our peace.*" (Eph. ii. 14.) He breathes out on us nothing less than his own peace—" *My peace I give unto you.*" (John xiv. 27.) And soon, too, as the grand and wide result of all, "the voice of the turtle (the herald of spring and of storms

* In the course of my ordinary visits in the country, I one day sat down to converse with a poor illiterate believer, at whose board a beautiful tame pigeon used to feed. I opened the Bible at this passage, and showed this type of a suffering Saviour. It seemed to be specially blessed—she long remembered this type of Jesus: and in this simple incident, there seemed to me discernible something of the wisdom and goodness that so provided for the poor of Israel.

past) shall be heard in our land" (Song ii. 12); and, the deluge of fire being passed, this dove shall bring its olive-branch to announce to the new earth that wrath is forever turned away. Christ, who died to make peace, shall reign in peace, over a peaceful earth, which his own blood has made the dwelling of righteousness.

He of whom these things are spoken, when on earth showed, from such Scriptures as these, that he needed to suffer unto death. "Thus it is written, and thus it behooved Christ to suffer" (Luke xxiv. 46), said Jesus, while showing the things written in the law of Moses concerning himself.

Ver. 15. "And the priest shall bring it unto the altar, and wring off its head, and burn it on the altar; and the blood thereof shall be wrung out at the side of the altar."

The method of putting the dove to death must be regulated by the nature of the victim; hence, here it is by "*wringing off its head.*" But this arrangement is the better fitted to exhibit another feature in the death of Jesus, viz., the awful violence done to one so pure, so tender, and so lovely. We shrink back from the terrible harshness of the act, whether it be plunging the knife into the neck of the innocent lamb, or wringing off the head of the tender dove. But, on this very account, the circumstances are the better figure of the death of Jesus. "He had done no violence, neither was any deceit in his mouth; yet it pleased the Lord to bruise him."

After this, "*the blood was to be wrung out*" (נִמְצָה, squeezed or pressed out) over the side of the altar, till it ran in a crimson stream down the altar's side, in view of all. Then it collects at the foot of the altar; and there

is a cry, like the souls under the altar in Revel. vi. 9, *against the cause of this bloodshedding*, viz., sin. A testimony against it sounds up into the ears of the Lord of Sabaoth. But his blood speaketh better things than the blood of Abel, or the cry of the martyred ones ; for the response to this cry of blood is not vengeance, but *pardon to man*.

It was the priest who performed this apparently harsh and cruel act, for the *Father* bruised Jesus, and the priest acts in his name.

Ver. 16. "And he shall pluck away his crop with his feathers, and cast it beside the altar, on the east part, by the place of the ashes."

The crop, containing the food, seems to be considered unclean, because an emblem of man's appetites. Now, as there was nothing of man's sinful appetites in the Holy One, there must be nothing even in the type, that might lead us to suppose that he was otherwise than perfectly holy. Hence "*the crop*" is removed. "*The feathers*," also, are removed, because they are a covering to the dove ; and it must be left quite unsheltered when the drops of the storm fall thick and heavy upon it. These are to be cast "*to the place of ashes*," out of sight of God ; and thus the dove is offered, in a state of purity and of unprotectedness, on the altar.

Ver. 17. "And he shall cleave it with the wings thereof, but shall not divide it asunder : and the priest shall burn it upon the altar, upon the wood that is upon the fire : it is a burnt-sacrifice, an offering made by fire, of a sweet savor unto the Lord."

"The cleaving" (כָּרַע) implies such a separation as is not complete. It is only *dislocation*, but not *disruption* of the parts, as is also explained in the clause, "*but shall not divide it asunder*." In this we see another typical

circumstance. It is like that in the case of the paschal-lamb—"A bone of him shall not be broken." At the same time, this type gives us, in addition, a reference to the Saviour's racked frame on the cross, when he said, "*All my bones are out of joint.*" (Ps. xxii. 14.) All this seems intended to declare that Jesus, in his death, was *whole, though broken*,—"sin for us," but "*no sin in him.*"

"*With the wings thereof,*" to show nothing left whatsoever that could be means of escape—total weakness. Jesus said, as he suffered, "I am poured out like water." (Ps. xxii. 14.)

And this sacrifice is "of a *sweet savor* to the Lord." It satisfies the Father well—so much so, that we find his redeemed ones called by the name that refers us back to the sacrifice. For example—the Church is called "*the dove,*" Song ii. 14. So—"Deliver not the soul of thy turtle-dove into the hands of the enemy." (Ps. lxxiv. 19.) Just as both Christ and his Church are called "*the lily,*" in Song ii. 1, 2; and both his voice and theirs is "like the voice of many waters" in the book of Revelation. (Comp. Revel. i. 15; xiv. 2; xix. 6.) If the Church says, "Behold, thou art fair, my beloved (רַחֵם), yea, pleasant' (Song i. 16,) it is in response to Christ, who had said, "Behold, thou art fair, my love (רַחֵם); behold, thou art fair." So truly one is Christ and his people, they are in a manner identified! "Lord, thou art my righteousness, and I am thy sin; thou hast taken from me what was mine, and given me what was thine." "Ὁ τῆς γλυκείας ἀνταλλαγῆς, ὃ τῆς ἀνεξιχνιαστοῦ δημιουργίας, ὃ τῶν ἀπροσδοκῆτων εὐεργεσιῶν!" (Epist. ad Diognet. 9.) "Oh, sweet exchange! Oh, unsearchable device! Oh, benefits beyond all expectation!"

And now, looking back on this chapter, let us briefly notice that the rudimental sketch of these offerings and the mode of their presentation, will be found *at the gate of Eden*. Some have sought for their origin* in Egyptian ceremonies, at one time imitated, at another purposely opposed. But this is altogether erroneous.

Davison, on "The Origin and Intention of Primitive Sacrifice," refuses to admit that *sacrifice* in the patriarchal time was identical in meaning with *sacrifice* in the Mosaic dispensation—admitting that, if that identity could be made out, the Divine origin of sacrifice would be proved. Now, is there one text in all the Bible to show that *sacrifice* (which Davison gladly admits had in it *the atoning principle* in the institutions of Moses) ever has more than one meaning? As well might we ask evidence to prove that "to *call on the name of the Lord*" in the days of Enos was quite a different act from "*calling on the name of the Lord*" in the days of the Psalmist; or that "*righteousness*" in Abraham's day (Gen. xv. 6) was different from "*righteousness*" in Paul's days. (Rom. iv. 3.) Just as we believe the *Hiddekel* and *Euphrates* of Genesis ii. are the same as the *Hiddekel* and *Euphrates* of later history; and *the Cherubim* of Genesis iii. the same as those in the tabernacle; and the "*sweet savor*" of Genesis viii. 21, the same as that in Leviticus i. 9, and Ephesians v. 2; so do we regard the *intention of sacrifice* as always the same throughout Scripture. There would therefore be need, not of proof to establish this principle, but of *argument to refute* it. Ours is the obvious and common-sense principle. All these ordinances were parts of the one telescope, through which men saw the Star of Bethlehem from afar. In

* Vide *Spencer, &c.*

Mosaic rites, the telescope was drawn out farther than at Eden, and the focus at which the grand object could be best seen was more nearly found. But the *gate of Eden* presents us with the same truths in a more rudimental form.

Some have traced the outlines of the Mosaic ritual at the gate of Eden in the following manner:—Within the gate stood *the cherubim*, occupying the hallowed spot where the Tree of Life waved its branches. This resembled the *Holy of holies*, and the veil that prevented the approach of any one from without was the *flaming sword*, flashing its sheet of fire on every side. But opposite to this sword, at some distance we see *an altar*, where our first parents shed the blood of sacrifice—showing in type how the barred-up way of access to the Tree of Life was to be opened by the blood of the woman's bruised seed. On this *altar*, bloody and unbloody offerings were appointed to be presented in their season. And when we find *clean* and *unclean* noticed (Gen. viii. 20), and in Abraham's case (Gen. xv. 9, 10), the heifer and goat, the turtle and the pigeon, and also "commandments, statutes, and laws" (parallel to ch. xxvi. 46), we cannot but believe that these fuller institutions in Leviticus are just the expansion of what *Adam* first received. The Levitical dispensation is the acorn of Eden grown to a full oak. If so, then may we say, that the child Jesus, wrapped in his swaddling-clothes, was, in these ceremonies, laid down at the gate of Eden!

The Meat-Offering.

“ I BESEECH YOU THEREFORE, BRETHREN, BY THE MERCIES OF GOD, THAT YE PRESENT YOUR BODIES A LIVING SACRIFICE, HOLY, ACCEPTABLE UNTO GOD.”—Rom. xii. 1.

“ THE THINGS WHICH WERE SENT FROM YOU, AN ODOR OF A SWEET SMELL, A SACRIFICE ACCEPTABLE, WELL-PLEASING TO GOD.”—Philip. iv. 18.

CHAPTER II.

Ver. 1. “ And when any will offer a meat-offering unto the Lord, his offering shall be of fine flour : and he shall pour oil upon it, and put frankincense thereon.”

IN Daniel ix. 27, “ He shall cause the *sacrifice* and *oblation* to cease,” there seems to be reference made to the two great divisions, *sacrifices with, and sacrifices without blood*. For the words are more exactly, “ He shall cause sacrifice and *meat-offering* (מִנְחָה) to cease.” So also in 1 Samuel iii. 14, and Psalm xl. 6. We have now come to this second class of offerings.

The meat-offering (so called by our translators because the greater part of it was used for food) represents the offerer's *person and property*, his body and his possessions.* When he had by the burnt-offering obtained

* Ainsworth gives in substance the same meaning of the type when he says that it signified “ the sanctification of persons and actions, and the acceptance of them.” Patrick is evidently far wrong when he speaks of these meat-offerings as a merciful provision for those who could not afford to offer animal sacrifices.

full acceptance for his soul, he comes next to give up his whole substance to the Lord who has redeemed him. The mercies of God constrain him to give up all he has to the Lord. The *meat-offering* was generally, or rather always, presented along with some animal sacrifice, in order to show the connection between pardon of sin and devotion to the Lord. The moment we are pardoned, all we are, and all we have, becomes the property of Christ. "Ye are not your own, for ye are bought with a price." (1 Cor. vi. 19.) Our Redeemer and kinsman buys first Ruth, the Moabitess, herself, and next, he claims also the field and inheritance. Joseph who saves our life, buys up our bodies and our substance.

A type that was to represent this dedication of *body and property* behooved to be one that had no *blood* therein; for blood is the life or *soul*, which has been already offered.

This distinction may have existed as early as the days of Adam. When God instituted animal sacrifice to represent the atonement by death, he probably also instituted this other sort; the fact of this latter existing, and its meaning and use being definitely understood, would tend to confirm the exclusive use of animal sacrifice when *atonement* was to be shown forth. Cain's offering of *first-fruits* might have been acceptable as a *meat-offering*, if it had been founded upon the slain lamb, and had followed as a consequence from that sacrifice.* But the statement in Heb. xi. 4, lets us know that Cain had

* In this view Ambrose, de Incarnat. Dom. Sacram. c. i., is not wrong: —"Nihil invenio quod in specie munerum reprehendam, nisi quod et Cain munera sua displicuisse cognovit, et Dominus dixit, Si recte offeras, recte autem non divides, peccâsti. Ubi igitur est crimen? Ubi culpa? Non in oblatione muneris sed in oblationis affectu."

not faith in the seed of the woman; therefore his offering was hateful to God. Cain's attempt was virtually this—to present himself and his property to God, as if they had been under no curse that needed *blood* first of all to wash them. He sought to be accepted by his *holiness*, and so overthrow *salvation by Christ*. Acts of charity, substituted for Christ's work, as a means of pacifying the conscience, make up precisely this sin of Cain. Nor are they less mistaken who think by self-denial, and by doing good to others in their life and conduct, to obtain favor and be accepted with God. This is offering the meat-offering ere the man has been cleansed by the burnt-offering. It is putting *sanctification* before *justification*.* And there is a tendency to this error in those books which recommend anxious souls, that are not yet come to Christ, to draw up a form of self-dedication, and solemnly give themselves to the Lord. These councillors are in danger of leading souls past the *blood of the Lamb*, and of putting the *meat-offering* too hastily into their hands.

This meat-offering was presented daily, along with the morning and evening sacrifice, teaching us to give all we have to the Lord's use, not by irregular impulse on particular exigencies, but *daily*.

* An instance of such like self-righteousness we find among the early fathers. *Ephraim Syrus* seems never to have found the blood-sprinkled way, but to have travelled onward to eternity over a road strewn with the palm-branches of good feelings and deeds of self-denial, and watered with tears at every step. His wretched scheme of peace may be gathered from such congratulations as these :—“Μακαρίζω ὑμᾶς, ὧ γυνήσιοι, ὅτι ἠρθῆ πολιτεία φίλους ἑαυτοῦς ἐποίησατε τῷ Θεῷ.” (Λογος Α.) He counts those friends of his happy because he thinks “they have made themselves acceptable to God by their manner of life.” The same remark applies to the writings of Thomas-à-Kempis.

In Isaiah lxvi. 20, the words, "They shall bring all your brethren *an offering* (הִנְחִינֵם) to the Lord," are very appropriate when we keep in mind that this is the typical meaning of the meat-offering—these *persons* are the meat-offering. Perhaps, also, in 1 Samuel xxvi. 19, "If the Lord have stirred thee up against me, let him accept a *meat-offering*" (הִנְחִינֵם); there may be reference to this species of offering, representing the person and all he possessed. At the same time, the word (הִנְחִינֵם), when not contrasted or conjoined with the sacrifice, is often used as a generic term for any offering.*

But we have still to call attention to the chief application of this type. It shows forth *Christ himself*. And indeed this should have been noticed first of all, had it not been for the sake of first establishing the precise point of view in which this type sets forth its object. We are to consider it as representing *Christ himself in all his work of obedience*, soul and body. He is the "fine wheat," pure, unspotted; yet also "baked," &c. because subjected to every various suffering. The burnt-offering being presented and consumed, Christ's glorious obedience in his human nature, and *all that belonged to him*, was accepted, as well as his sacrifice. For he and all that is his was ever set apart for, and accepted by the Father. "Lord, truly I am thy servant." (Ps. cxvi. 16.) And if it represents Christ, it includes his Church. *Christ and his body, the Church*, are presented to the Father, and accepted. Christ, and *all his possessions* in heaven

* And so the Septuagint sometimes renders it by *θυσια*, and sometimes by *προσφορα*. In Ezek. xlv. 15, where it occurs, the meaning would have been brought out more exactly by rendering the clause thus:—"One lamb out of the flock, from the pastures of Israel, for *an offering* (a *Mincha*, as in Gen. iv. 4), *even for burnt-offerings and for peace-offerings.*"

and earth, whether possessions of dominion or possessions in the souls of men and angels, were all presented to, and accepted by the Father. And Christ delights thus to honor the Father. He will delight to deliver up even the kingdom to the Father. (1 Cor. xv. 24.) What an example for each of his people! Let us behold our pattern, and give up ourselves, body and soul and substance, to the glory of our God.

Let us now examine the chapter in detail.

The *meat-offering* must be of *fine flour*,—the fine wheat of Palestine, not the coarser מַמֵּץ, “*meal*,” but the fine אֲרִיסָה, bolted and sifted well. It must in all cases be not less than the tenth of an ephah (v. 11); in most cases far more. (See Num. vii. 13.) It was taken from the best of their fields, and cleansed from the bran by passing through the sieve. The rich seem to have offered it in the shape of pure fine flour, white as snow, heaping it up probably, as in Numb. vii. 13, on a silver charger, or in a silver bowl, in princely manner. It thus formed a type, beautiful and pleasant to the eye, of the man’s *self and substance* dedicated to God, when now made pure by the blood of sacrifice that had removed his sin. For if forgiven, then a blessing rested upon his basket and his store, on the fruit of his body, and the fruit of his ground, the fruit of his cattle, and the increase of his kine. (See Deut. xxviii. 3–6.) Even as Jesus, when raised from the tomb, was henceforth no more under the curse of sin; but was blessed in body, for his body was no longer weary or feeble; and blessed in company, for no longer was he numbered among transgressors; and blessed in all his inheritance, for “all power was given him in heaven and in earth.”

The *oil* poured on the fine flour denoted *setting apart*.

It was oil that was used by Jacob at Bethel in setting apart his stone pillow to commemorate his vision; and every priest and king was thus set apart for his office. Oil, used on these occasions, is elsewhere appropriated to mean *the Spirit's operation*—the Spirit setting apart whom he pleases for any office.

The *frankincense*, fragrant in its smell, denoted the acceptableness of the offering. As a flower or plant—the rose of Sharon or the balm of Gilead—would induce any passing traveller to stoop down over them, and regale himself with their fragrance, so the testimony borne by Christ's work to the character of Godhead brings the Father to bend over any to whom it is imparted, and to rest over him in his love. The Lord Jesus says to his Church, in Song iv. 6, “Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and the hill of frankincense.” This spot must be the Father's right hand. In like manner, then, it ought to be the holy purpose of believing souls who are looking for Christ, to dwell so entirely amid the Redeemer's merits, that, like the maidens of King Ahasuerus (Esther ii. 12), they shall be fragrant with the sweet odors, and with these alone, when the bridegroom comes.

When Christ presented his human person and all he had, he was, indeed, *fragrant* to the Father, and the oil of the Spirit was on him above his fellows. (See Isaiah lxi. 1; and Psalm xlv. 7; and Heb. ix. 14.)

And equally complete in him is every believer also. Like Jesus, each believer is God's wheat—his fine flour. He is clothed in the fine linen, white and clean, and stands by Christ's side, in the likeness of Christ. Even now is he able to say, “As He is (at the Father's right

hand), so are we in this world”—as completely righteous, as really accepted. (1 John iv. 17.)

Ver. 2. “And he shall bring it to Aaron’s sons, the priests; and he shall take thereout his handful of the flour thereof and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar to be an offering made by fire of a sweet savor unto the Lord.”

One of Aaron’s sons was to take a handful out of what was brought, a handful of flour, and a proportional quantity of the oil. Along with this he was to take “*all the frankincense*,” because all was needed to express the complete acceptance. This is “*the memorial of the meat-offering*”^{*}—a part for the whole. In dedication of our body and property, we need not go through every article in detail, but we take some part as a specimen, and an earnest of all the rest.

In Acts x. 4, Cornelius’ “prayers and alms” are called “a memorial.” These alms and prayers were a specimen of the whole man’s dedication. He was a believer, like old Simeon, already accepted, and this *meat-offering* of his, the dedication of self and substance, expressed by prayers and alms, was acknowledged on the part of God by the gift of more light and liberty.

Ver. 3. “And the remnant of the meat offering shall be Aaron’s and his sons’; it is a thing most holy of the offerings of the Lord made by fire.”

* Isa. lxvi. 3, refers first to the *burnt-offering*, speaking of slaying the lamb and the ox; and then in the next clause, to the *meat-offering*, speaking of him that “*offers a מִנְחָה and maketh a frankincense memorial*” מִזְבֵּיחַ לְבָנָה. Milton has, without authority, blended these two together in his description of Abel’s offering, Par. Lost, xi.

“* * * * a shepherd next,
More meek, came with the firstlings of his flock
Choicest and best; then, sacrificing laid
The inwards and the fat, *with incense strew’d*,
On the cleft wood.”

The offering is declared "*Most holy.*" And to show that *the mass* was so, as well as the *handful*, the remnant is given to Aaron's sons to feast upon. Even Aaron, who bore on his mitre "Holiness to the Lord," could safely eat of it.

In this manner we are assured of the true and thorough acceptance of our dedicated things, when once we are forgiven. How complete is the assurance we have of the acceptance of Christ and all that are his! Nay, even of their substance. There is a blessing "on their basket and on their store." So completely is its curse removed, that under the tree in the plains of Mamre, angels, and the Lord of Angels, eat of Abraham's bread and his fatted calf.

But the declaration, "It is a thing most holy," teaches us how we should regard every member of our body as belonging to God; and every thing we possess. "*Ye are not your own.*" "*It is most holy.*" How little do we feel it to be so.

Ver. 4. "And if thou bring an oblation of a meat-offering baken in the oven, it shall be unleavened cakes of fine flour, mingled with oil, or unleavened wafers anointed with oil."

A part of the type of the *fine flour*, already noticed, may be that *Christ* was *ground* by sore agony, and endured unutterable anguish when *bruised* for us. And so, *the wine* of the *drink-offering*, afterwards noticed, would imply a reference to the wine-press, out of which he came. And in like manner, the *oven* here mentioned, and the other articles exposed to the fire, would contain a reference to his enduring the fierce flame of wrath.*

* Willet quotes Pellicanus, who applies these varieties in the preparation of the meat-offering to the manifold nature of afflictions: "Nunc Clibanus, nunc Patilla, nunc Craticula dici possunt:" a true remark, whether contained here or not.

But admitting this use of the emblems to be doubtful, we find a certain and obvious meaning in the *diversities of form* in which the *meat-offering* appears. As in chap. i. we saw that God, for the sake of the less wealthy, took a lamb or a dove, when a more costly sacrifice would have been beyond the reach of the offerer; so it is here: for the sake of the different ranks in society, the *meat-offering* has a form in which any one may be able to present it. If he is rich, let him bring his fine flour from the finest of the wheat. If he is not able to do this, let him bring “*a meat-offering baken in the oven.*” If he cannot afford this, having no oven, then let him bring somewhat “*baken in the fire-plate,*” or pan. If even this is not in his power, he will at least possess *a frying-pan*, and let him bring what it prepares. God excuses none, of whatever rank, from dedicating themselves and their substance to him. The widow has two mites to cast into the Lord’s treasury. In 1 Chron. xxiii. 29, this gradation seems referred to when it is said, “For that which is baken in the pan, and for that which is fried, and for all manner of measure and size.”

The oven was a utensil which was generally possessed by all the middle ranks of life. If they have this, let them prepare in it “*cakes*” (הַלֵּוֹת), of a larger size, and “*wafers*” (הַקֵּיִים), cakes of a smaller size, and bring these as their meat-offering. The larger cakes must have “*oil mingled through them*; the smaller, and thinner, must have oil *on* them. In both cases the oil *that sets apart* must not be wanting. Nay, where it is possible, it must *form part*, as it were, of the substance, by being mingled with it.

And there must be no *leaven*; for leaven indicates *corruption at work*. If we give grudgingly, with rest-

less, impatient, tumultuous, anxious feelings, we are offering with *leaven*. We must dedicate *self and substance* in Christ's spirit: "*Not my will, but thine be done.*"

Ver. 5. "And if thy oblation be a meat-offering, baken in a pan, it shall be of fine flour, unleavened, mingled with oil."

This is another form in which it may be presented, if the man be yet poorer than the last mentioned; if he use the "*fire-plate,*" in his house, and not "*the oven.*" The only article of furniture absolutely necessary for preparing food seems to have been the "frying-pan" of ver. 7. Anything more than that indicated comfort and ease. The "cakes" and "wafers" of last verse evidently intimated a moderate degree of luxury. And this man also possessed some degree of independence in his circumstances. Perhaps he occupied the station of a tradesman, if not somewhat above that. He, too, must dedicate all to the Lord.

Ver. 6. "Thou shalt part it in pieces, and pour oil thereon; it is a meat-offering."

This division into pieces may show that *every part* of our substance is to be given up. We must allow God to divide and choose and appropriate as he pleases. And then, *each part* must be "*anointed with oil;*" set apart by the priest's hand. Both *the whole* as a whole, and every part of it, must be given up to the Lord.

Ver. 7. "And if thy oblation be a meat-offering, baken in the frying-pan, it shall be made of fine flour with oil."

The shallow frying-pan (a shallow vessel of earth, used to this day by the Arabs, and called *Tagen*) indicated

poverty, if the man had this and no other culinary utensil. It was used in boiling, and therefore was indispensable. He, too, must offer what he has. God is willing to have him and his; he does not despise the poor. Nay, by attending to different classes of men, he finds out opportunities of some new exhibition of his wisdom and grace.

Here the opportunity is afforded of enforcing the lesson, that whatever is wanting, *oil* must not be wanting: the Spirit must set apart whatever is really dedicated.

Ver. 8. "And thou shalt bring the meat-offering that is made of these things unto the Lord, and when it is presented unto the priest he shall bring it unto the altar."

A poor worshipper might be apt to be discouraged when he witnessed the more costly gifts of others: therefore the Lord kindly condescends to assure his heart by specially inserting here these directions to the priest, viz., that he must take the humblest meat-offering and present it on the altar. The priest might be ready to neglect so poor an offering; but here he is warned, "When the offerer presents it, the priest shall bring it." Our Master was ever more tender-hearted than his disciples. The disciples rebuked those who brought little children to him; but Jesus said, "Suffer them to come." *Jehovah*, God of Israel, is *Jesus*, the Son of man!

Ver. 9. "And the priest shall take from the meat-offering a memorial thereof, and shall burn it upon the altar. It is an offering made by fire of a sweet savor unto the Lord."

The memorial is what was directed to be taken, ver. 2. And this is to be done as much in this poorer offering as when it was fine flour. There is no virtue in the size or in the quality of the thing.

The “*sweet savor*” reminds us of Paul’s words to the Philippians, when they had, though poor, given him what they could spare of their substance: “I have received of Epaphroditus the things which were sent from you, an odor of a sweet smell.” (Philip. iv. 18.) Jesus in heaven smells this sweet savor, and will reward it at the day of his appearing.

Ver. 10. “And that which is left of the meat-offering shall be Aaron’s and his sons’; it is a thing most holy of the offerings of the Lord made by fire.”

It is most holy (see ver. 3 again), and it is taken from the fire-offerings of the Lord, expressing complete appropriation by the Lord of the things offered to him. He takes what we offer; it is not a mere compliment. We may not say, “*I give myself to the Lord,*” and then do as we please. The Lord takes us at our word. We are no more our own, nor is our body ours, nor our members, nor our money, nor our health, nor our talents, nor our reputation, nor our affections, nor our relations, nor our very life itself. All is the Lord’s—in his treasury—“among the offerings made by fire,” that ascend up to heaven in the smoke of the altar.

Then follow some general rules in regard to the general subject of meat-offerings.

Ver. 11. “No meat-offering which ye shall bring unto the Lord, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the Lord made by fire.”

Leaven indicates *corruption*, and is the very opposite of *salt*, which preserves (v. 13), and which must never be wanting. *Honey* includes all that is sweet, like the honey of grapes, figs, and the reed or calamus, that grew

on the banks of the waters of Merom,* and it is forbidden both because it turns to sourness, and leads to fermentation, and perhaps also because it is a luxury, and the Lord desires nothing of earthly sweetness. His offerings must have neither corruption nor carnal sweetness. We must, like Christ, be the Lord's; holy and separate from the world, not pleasing ourselves. In chapter xxiii. 17, there is a special lesson taught by *the presence of leaven* in the two loaves of the first-fruits; it is altogether unlike this case.

Ver. 12. "As for the oblation of the first-fruits, ye shall offer them unto the Lord: but they shall not be burnt on the altar for a sweet savor."

The first ripe fruits of any sort are meant. These, when offered, were typical of presenting the person's self and substance, and hence are included in the subject of *meat-offering*. But they are not to be brought to the altar, because they show us *Christ in a peculiar aspect*. And that aspect seems to be *Christ glorified*, or raised up, after suffering. Hence there is no burning of any part of them, for the suffering is done. The Holy Spirit takes truth in portions, and seems sometimes to turn our eye away from one portion of truth on purpose to let us see better some other portion, by keeping our attention for a time fixed on that alone.

Ver. 13. "And every oblation of thy meat-offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou shalt offer salt."

* Jarchi says, כל מתיק פרי "all sweetness of fruit,"—sweet things obtained from any fruit. Honey was reckoned corrupting, because it ferments. The Chaldee uses מְבַדֵּשׁ, in the sense of fermenting, a word derived from דָּבַשׁ "honey."—Rosenmüller.

This *salt* indicates *corruption removed and prevented*; and in the case of the meat-offering, it is as if to say, *Thy body and thy substance are become healthy now*; they shall not rot. They are not like those of the ungodly in James v. 2, "Your riches are corrupted." There is a blessing on thy body and thy estate. And next, it intimates the *friendship* (of which salt was a well-known emblem) now existing between God and the man. God can sup with man, and man with God. (Rev. iii. 18.) There is a covenant between him and God, even in regard to the beasts of the field (Job v. 23), and fowls of heaven (Hos. ii. 18). The friendship of God extends to his people's property; and to assure us of this he appoints the salt in *the meat-offering*, the offering that especially typified their substance. How comforting to laboring men! how cheering to careworn merchants, if they dedicate themselves to God; He is interested in their property as much as they themselves are! "Who is a God like unto thee!" But more; "*with all thine offerings thou shalt offer salt,*" declared that the sweet savor of these sacrifices was not momentary and passing, but enduring and eternal. By this declaration he sprinkles every sacrifice with the salt of his unchanging satisfaction. And "the covenant by sacrifice" (Ps. l. 5) is thus confirmed on the part of God; he declares that he on his part will be faithful.

Ver. 14. "And if thou offer a meat-offering of thy first-fruits unto the Lord, thou shalt offer for the meat-offering of thy first-fruits green ears of corn dried by the fire, even corn beaten out of full ears."

These are voluntary meat-offerings, and they differ from those of verse 12. The sense is, "If thou wishest to make a common meat-offering out of these first-fruits,

it shall be done in the following manner." A peculiar typical circumstance attends these. These are "*ears of corn,*" a figure of Christ (John xii. 24); and "*ears of the best kind,*"—for so the Hebrew (אָזְנוֹת) intimates. They are "*dried by the fire,*" to represent Jesus feeling the wrath of his Father, as when he said, "My strength is dried up," i. e. the whole force of my being is dried up. (Ps. xxii. 15.) "I am withered like grass." (Ps. cii. 4.) O, how affecting a picture of the Man of sorrows! How like the very life! The best ears of the finest corn in the plains of Israel are plucked while yet green; and instead of being left to ripen in the cool breeze, and under a genial sun, are withered up by the scorching fire. It was thus that the only pure humanity that ever walked on the plains of earth was washed away in three-and-thirty years by the heat of wrath he had never deserved. While obeying night and day with all his soul and strength, the burning wrath of God was drying up his frame. "*Beaten out of full ears,*" represents the bruises and strokes whereby he was prepared for the altar. "Though he were a son yet learned he obedience by the things which he suffered." (Heb. ii. 10.) It is after this preparation that he is a perfect meat-offering, fully devoted, body and substance, to the Lord.

In all this he is "*First-fruits,*" intimating that many more shall follow. *He* the first-fruits; then all that are his in like manner. We must be conformed to Jesus in all things; and here it is taught us that we must be conformed to him in self-dedication—self-renunciation. We must please the Father as he left us an example, saying, "I do always those things that please him" (John viii. 29), even under the blackest sky.

Ver. 15. "And thou shalt put oil upon it, and lay frankincense thereon: it is a meat-offering."

Ver. 16. "And the priest shall burn the memorial of it, part of the beaten corn thereof, and part of the oil thereof, with all the frankincense thereof: it is an offering made by fire unto the Lord."

The smoke and the fragrance ascend to heaven. All is accepted—Christ first, then each of his people. He passed through suffering, fire, and flame—then was accepted. They being reckoned one with him, are treated as if they had done so too. Whatever sufferings are left to them are not atoning, but only sanctifying.

THE DRINK-OFFERING.

Some one might here ask, *Why is there no mention of the wine-offering or drink-offering?* It is rather remarkable that the drink-offering should be omitted in the midst of so full a setting forth of tabernacle rites. It is often joined with burnt-offerings and meat-offerings, as in Ezek. xlv. 17. But properly speaking, the *Drink-offering* was not a part of any sacrifice; though it was never offered by itself alone. It was a rite superadded to express the worshipper's hearty concurrence in all that he saw done at the altar. Hence, it could be deferred till a convenient time arrived. It appears from Numbers xv. 2, 4, that it was not to be observed till they came to Canaan, and had reached the plentiful vineyards of Sorek and Engeddi.

But we may notice in passing the object and meaning of this ordinance. It was "strong wine poured unto the Lord." (Numb. xxviii. 7.) *Wine* is the representation of joy, and hence it was an expression on the offerer's part of his cheerful and hearty acquiescence in all that was done at the altar. He saw the lamb slain, a type

of atoning blood for his guilty soul; he saw the meat-offering presented, a type of entire dedication to the Lord; and, therefore, when he lifted up the cup of wine, and poured it forth before the Lord at the altar over the ashes of the sacrifice, and the memorial of the meat-offering; his so doing was equivalent to his saying, "In all this I do heartily acquiesce. I welcome atoning blood to my guilty soul, and I give up my redeemed soul to him that has atoned for me. Amen, Amen!"

It is to this drink-offering that reference is made in Judges ix. 13, where wine is said to "*cheer God and man.*" It is not to wine used at table for convivial purposes that allusion is there made, but to wine used at the altar. There it did truly gladden God and man. Like the water of the well of Bethlehem poured out by David, it expressed the heart poured out. *The Lord rejoiceth* to see a sinner accept the offered atonement. Is not the shepherd's heart glad when he finds the lost sheep? Does not the father weep for very joy as he sees his prodigal return, and falls upon his neck? And likewise the Lord rejoiced to see a ransomed sinner giving himself up to his God, as he rejoiced over Abraham when he did not withhold even Isaac. "He taketh pleasure in them that fear him." On the other hand, the sinner himself was glad as he poured out the wine; for there is "joy and peace *in believing,*" in accepting the offered Saviour. Nor less so in giving up all to the Lord; for he that giveth up "houses and lands," for Christ's sake, receives a hundred-fold more in this present life. Is it not, then, true that "wine made glad the heart of God and man?" Might not the vine that grew in Israel's land say, "*Should I leave my wine that cheereth God and man?*" The *olive*, in the same manner, could say, "Should I

leave my fatness wherewith by me they *honor God and man?*" (Judges ix. 9,) because olive-oil supplied the tabernacle lamps, as well as lighted up the halls of princes, and some part of a hin of oil (the special symbol of consecration) must (Numb. xv. 4, 6) accompany every *meat-offering*.

If it be here asked, Did our Lord fulfil the type of the drink-offering? We say, Yes; by the entire willingness he ever felt, to suffer, and to obey for us. Even on the night wherein he was betrayed, "*He sang and gave God praise that he must die.*" And perhaps there is more meaning in the words of Luke xxii. 20, than is generally noticed. "This *cup* is the New Testament in my blood." This wine-cup not only *exhibits* the blood that seals the New Covenant, but *exhibits it as the wine that may cheer our souls*. The blood of the grape of the True Vine gladdens God and man.

But returning to the immediate subject of the chapter before us, let us sum it up by briefly quoting Hannah's offering (1 Sam. i. 24) when Samuel was weaned. We find there *three bullocks*. This is the *burnt-offering*—a bullock for herself, and for her husband, and for her child; and as if to express her belief that her child needed atoning blood, she offers a bullock for him as well as for herself, nay (v. 25), expressly offers it at the moment of presenting him. Next, we find the *ephah of flour*. This is the *meat-offering*. It expresses the dedication of themselves and all they had to God. An *ephah* contained ten omers or ten deals, and three of these was the usual quantity that went to each meat-offering (Numb. xv. 9, 12) on such an occasion as this. But here, no doubt, their meat-offering had more than three omers, just in order to show overflowing love. The *bottle of wine*, last

of all, was intended as the *drink-offering*; and as an ephah of flour was far more than was required by law, even for so many persons (Numb. xv. 9), so no doubt this bottle of wine was more than full measure, and was poured out before the Lord to express the entire cheerfulness wherewith all this was done by the parties concerned. It was after all this (1 Sam. i. 28, and ii. 1) that they filled the tabernacle with the voice of adoration and praise, and then returned rejoicing to Ramah.

That this mode of worshipping the Lord was not infrequent in Israel may appear, further, from 1 Sam. x. 3. The three worshippers whom Saul met "going up to God to Bethel," along Tabor-plain, were carrying, 1. *A kid*; one for each, to be a burnt-offering; 2. *A loaf of bread*, or large *cake*; one for each, to be a meat-offering; 3. *A bottle of wine*; one for all, as in Samuel's case.

"Happy are the people that are in such a case; yea, happy the people whose God is the Lord!" Happy the people where again and again some thankful worshipper is saying, "What shall I render to the Lord for all his benefits towards me? I will take the *cup of salvation*, and call upon the name of the Lord." (Psalm cxvi. 13.) The *drink-offering of wine*, poured out before the Lord over the peace-offering that some Israelite had brought in the way of thanks for benefits received (as Numb. xv. 3, directs), this is "the *cup of salvation*." And from time to time the courts of the Lord's house are enlivened by the happy countenance of some grateful worshipper, who smiles with delight as the priest pours out for him the sparkling wine of Lebanon or Sorek. Nor is it less true that the Lord himself rejoices; his heart is "cheered;" he rests in his love, making his love the very canopy over all.

The Peace-Offerings.

“WHEREFORE, BEING JUSTIFIED BY FAITH WE HAVE PEACE WITH GOD, THROUGH OUR LORD JESUS CHRIST; BY WHOM ALSO WE HAVE ACCESS BY FAITH INTO THIS GRACE WHEREIN WE STAND.”—Rom. v. 1, 2.

CHAPTER III.

Ver. 1. “And if his oblation be a sacrifice of peace-offering; if he offer it of the herd, whether it be a male or female, he shall offer it without blemish before the Lord.”

THE PEACE-OFFERING* is introduced to our notice without any formal statement of the connection between it and the preceding offerings. That there is a connection is taken for granted, and the Prophet Amos v. 22, refers to this understood order when he says, “Though ye offer me *burnt-offerings*, and your *meat-offerings*, I will not accept them, neither will regard the *peace-offerings* of your fat beasts.” The connection is simply this: a justified soul, devoted to the Lord in all things, spontaneously engages in acts of praise and exercises of fellowship. The Lord takes for granted that such a soul, having free access to him now, will make abundant use of that

* In Hebrew the word is always plural, except in Amos v. 22. It is in every other place שְׁלָמִים, perhaps equivalent to “*things pertaining to peace*”—things that spoke of peace, viz., the divided pieces of the sacrifice, some parts burnt on the altar, some feasted upon by the priest, some by the offerer. Various sorts of blessing, included in the word *peace*, were thus set forth.

access. Often will this now redeemed sinner look up and sing, “O Lord, truly I am thy servant, I am thy servant, and the son of thy handmaid; thou hast loosed my bonds; I will *offer to thee the sacrifice of thanksgiving*, and will call upon the name of the Lord. (Psalm cxvi. 16.)

The animal might be a *female*. In this offering the *effects* of atonement are represented more than the *manner* of it; and therefore there is no particular restriction to males.* Just as we afterwards find that part of the animal was to be *feasted upon*, and not all to be burned, as in the whole-burnt-offering; because here the object principally intended is to show Christ’s offering *conveying blessing to the offerer*. It is true, that in the peace-offering presented by the priest himself, and in that presented at the season of first-fruits, there is an injunction that it be a *male* that is offered; but the reason in these cases may be, that on occasions, which were more than ordinarily solemn, there was a special intention to exhibit something of the *manner*, as well as the *effects*, of Christ’s sacrifice. *Himself*, as well as what he accomplished, was to be shown.

It must be “*without blemish* ;” for it represents “the holy child Jesus ;” “altogether lovely ;” “Who knew no sin”—the Head of a Church that is to be “without spot, or wrinkle, or any such thing.”

Ver. 2. “And he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and Aaron’s sons, the priests, shall sprinkle the blood upon the altar round about.”

* So, a *Kid* might be taken as well as a *Lamb* for the Passover. (Exod. xiii. 5.) Attention was directed to the *use made* of the blood; not to the kind of animal.

The offerer's hand, resting on the head of the animal, was equivalent to his pointing to Christ as the source of his blessings; *q. d.* "The chastisement of my peace is laid upon him; therefore I am come this day, laden with benefits, to give thanks while I enjoy the blessing." (See above, chap. i. 5.) And let us again notice the words "*kill it at the door of the tabernacle.*" We cannot cross the threshold of his Father's house, and enter his many mansions, except by his peace-speaking blood. "*Being justified by faith, we have peace—we have access into his grace.*" (Rom. v. 1, 2.)

Vers 3, 4, "And he shall offer of the sacrifice of the peace-offering an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat that is on them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away."

From a comparison of Exod. xxix. 13, it becomes plain that *all* the pieces here mentioned were to be removed from the animal, and burnt by themselves. "*It shall he take*" is equivalent to "*this—all this shall he take.*"

They were not to burn the whole animal, but only these portions. These portions were like "*the memorial*" (chap ii. 2) in the case of the meat-offering. And the parts chosen for this end are the richest parts, *the fat*—the fat *within*, and the fat that might be said to be *without* (ver. 9), in the case of the lamb.

Peculiar care is to be given to take out all *the fat that was within*, "*the fat that covers the inwards,*" or intestines; next, "*the kidneys,*" which are composed of the richest substance, richer than even fat,* then "*the*

* Hence Deut. xxii. 14, "*the fat of the kidneys of wheat,*" is used to express the highest degree of richness in the wheat. Patrick quotes Aristotle de Animal. iii. 9, "ἔχουσι δε νεφροὶ μαλιστα τῶν σπλαγχνῶν πιμελην."

fat in which the kidneys" are imbedded, and which is "*on the loins*" (flanks), i. e. the inner fat muscles of the loins which had the collops of fat (Job xv. 27); and "*the caul* (יִתְרָה) *above the liver and above the kidneys.*" (See the margin and the original Hebrew.) It is not easy to ascertain the meaning of "*the caul*," some making it one of the lobes of the liver (Gesenius, from the Septuagint); others the *midriff*; and others the *gall-bladder*. It is every way likely that it was some fat part near the liver and kidneys.

Now, observe that all these portions of the animal are the richest; and also deeply seated, near the heart. In an offering of thanks and fellowship, nothing was more appropriate than to enjoin that the pieces presented should be those seated *deep within*. We approach a reconciled God, to hold fellowship with him as Adam did in Eden in the cool of the day; or rather as those before the throne do in their holy worship. We come to praise, to glorify, to enjoy our God. What, then, can we bring but the *most inward* feelings, all of *the richest kind*, and all from the depth of the soul. Our reins (Heb. כְּלֵי־יָדָי, same as "kidneys") must yield their desires in all abundance, to the God that trieth the "heart and reins." (Psalm vii. 9.) Our loins were before "filled with pain" (Isa. xxi. 3), because sin's "loathsome disease" spread through them (Psalm xxxviii. 7); therefore now we consecrate their strength, using it all for him, "the effectual working of whose power" has set us free. Yea, whatever can be found anywhere in or about our heart and reins, we yield it all to Him who "poured out his soul unto death." This is communion with God.

Such was the rich offering of his soul which Jesus made as our peace-offering, when "by the Eternal Spirit

he offered himself to God." Every deep affection, every emotion, all that love could feel, all that desire could yearn over, was presented by him to the Father in that hour when he became "our peace." (Eph. ii. 14.)

And all these feelings were at the moment tried and tested by *the fire* which blazed around them. The just wrath of God seemed to spurn and thrust down each heartfelt emotion; yet all remained unchanged and undiminished, and were poured into the mould of the Father's heart by that very heat of wrath.

We, as reconciled, are to pour out these same feelings in all their fulness, but under the kindly influence of love. The heat of love, not the fire of wrath, is to melt our souls and pour forth our feelings.

Ver. 5. "And Aaron's sons shall burn it on the altar upon the burnt-sacrifice, which is upon the wood that is on the fire; it is an offering made by fire of a sweet savor unto the Lord."

Here the Septuagint have "ὄσμη εὐωδίας Κυρίου," the terms employed by Paul in Eph. v. 2. "θυσία εἰς ὄσμην εὐωδίας."

The parts thus prepared, the fat parts, are to be put on the altar; but not at random, anywhere on the altar. A particular mode is fixed upon. They are to be put "*on the sacrifice that is upon the wood which feeds the flame*" of the altar. *The daily sacrifice* is referred to, which typified the atonement in all its fulness. Upon this, therefore, must the pieces of the peace-offerings be laid. Our daily acts of communion with God, our daily praise, our daily thanksgiving, must be founded afresh on the work of Jesus. "*By him* therefore let us offer the sacrifice of praise to God *continually.*" (Heb. xiii. 15.)

Ver. 6. "And if his offering for a sacrifice of peace-offering unto the Lord be of the flock, male or female, he shall offer it without blemish."

The Father's delight in his Son seems plainly exhibited in the ever-recurring direction—"without blemish." The eye of God rested with infinite complacency on the spotlessness of Jesus. "Behold! my servant whom I have chosen, mine elect (q. d. my chosen Lamb), in whom my soul delighteth." It is an expression that teaches us by its frequent repetition, both the holy delight which the Father had in "the holy child Jesus," and the delight he will have in his unblemished Church. It is a holy God that speaks; it is the author of the holy law. The lawgiver is he who prescribes the type of a fulfilled and satisfied law. We recognize the God and father of our Lord and Saviour "just, while he justifies." It is truly pleasant, unspeakably precious, to see God's thorough demand for spotlessness; for thus we are assured, that beyond all doubt, our reconciliation is solid. It is full reconciliation to a God who is fully satisfied.

Vers. 7, 8. "If he offer a lamb for his offering, then shall he offer it before the Lord. And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar."

The lamb is as fully acknowledged as the offering from the herd, the bullock or heifer. For it is not the thing itself, but what it represented, that has value in it. One of the ends answered by permitting a gradation in the value of the things sacrificed, was this; it turned attention to the *antitype*, instead of the *type itself*—to the *Lamb of God*, instead of the value of the mere animal.

Vers. 9, 10. "And he shall offer of the sacrifice of the peace-offering an offering made by fire unto the Lord; the fat thereof, and the

whole rump, it shall he take off hard by the back-bone ; and the fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away."

The only difference here, from vers. 3, 4, is that here we have, in addition to the other pieces, already noticed, "*the rump,*" or *tail* (רִמְּוֹן). In Syrian sheep, this was a part of the animal which the shepherd reckoned very valuable ; it is large,* and being composed of a substance between fat and marrow—not inferior in taste and quality to marrow. Still the richest portions are claimed for the altar. Every rich thought, every rich emotion, every intense feeling, was devoted by Christ for us, and is to be now sent back by us to him. And it is said, "*the tail he shall remove close to the back-bone,*" q. d., take it entire and complete—leave nothing behind.

Perhaps we are entitled to consider the Psalmist as referring to this offering in Psa. lxxiii. 5, "*My soul shall be satisfied as with marrow and fatness*"—here is the reference to the pieces presented—q. d., My soul shall be satisfied, as if I had received all that is intimated by the rich pieces of the peace-offering. And so, also, when Isaiah says (lv. 2), "*Eat ye that which is good, and let your soul delight itself in fatness,*" q. d., Come to the great peace-offering, and take the richest portions, even those selected for God ! Enjoy the very love wherewith the Father loveth the Son !

Ver. 11. " And the priest shall burn it upon the altar ; it is the food of the offering made by fire unto the Lord."

Instead of saying, " It is a sweet savor," we have here

* This is so well known that writers usually refer us to Aristotle de Animal. 8, 28, where he says, " Ούρας ἔχει το πλατος πηχως."

another expression, equally significant. "*It is the food, the sacrifice made by fire.*" It is called "food," or "bread," because God is now regarded as a father, feasting his prodigal children who have returned home, or as a friend entertaining guests. Hence Ezekiel xlv. 7, "Ye offer my *bread*, the fat and the blood;" and hence *the altar* is called "*the table of the Lord.*" (Mal. i. 7; also Levit. xxi. 22.) This represents God as one at table with his people; they feast together. He is no more their foe. If it was the chief aggravation of Judas' sin, "*He that eateth bread with me hath lifted up his heel against me;*" then it is impossible for God to be otherwise than an eternal friend, "an Everlasting Father," to those he invites home. In this view we see the keenness of the reproach in Mal. i. 7, 12, and in Ezek. xlv. 7. They treated the privilege of children and friends with contempt; God, in his most kindly aspect, was despised and scorned.

Vers. 12, 13. "And if his offering be a goat, then he shall offer it before the Lord. And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about. And he shall offer thereof his offering, even an offering made by fire unto the Lord."

The *goat* stands here in the same relation to the peace-offering from the herd, as did the *turtle-dove and pigeon* to the bullock of the whole burnt-sacrifice. The *poorer* sort might bring the goat; when he could not bring the blood of bulls, he brought the blood of goats. And thus, still, they were prevented from attaching importance to the mere type.

The *goat* represents Jesus, as one taken out of the flock for the salvation of the rest. Let us suppose we

saw "a flock of goats appearing from Mount Gilead" (Song vi. 5). The lion from Bashan rushes upon this flock; *one* is seized, and is soon within the jaws of the lion! This prey is enough; the lion is satisfied, and retires; the flock is saved by the death of one. This incidental substitution does not indeed show forth the manner of our Substitute's suffering; but it is an illustration of the fact, that *one* dying saved the *whole flock*. The *goat* is one of a class that go in flocks in Palestine, and so are fitted to represent Christ and his people. And, perhaps, the fact of an animal like the *goat* being selected to be among the types of Christ, was intended to prevent the error of those who would place the value of Christ's undertaking in his *character* alone. They say, "Behold his meekness—he is the Lamb of God!" Well, all that is true; it is implied in his being "without blemish." But that cannot be the true point to which our eye is intended to be directed by the types; for what, then, becomes of the *goat*? They may tell us of the meekness of the lamb, and patience of the bullock, and tenderness of the turtle-dove; but the *goat*, what is to be said of it? Surely it is not without a special providence that the *goat* is inserted, where, if the order of chap. i. had been followed, we would have a *turtle-dove*? The reason is, to let us see that the main thing to be noticed in these types is the *atonement* which they represented. Observe the stroke that falls on the victim, the fire that consumes the victim, the blood that must flow from the victim, whether it be a bullock, a lamb, a turtle-dove or a goat.

The Socinian view of Christ's death is thus contradicted by these various types; and our eye is intently fixed on the *atoning character* of the animal, more than on anything in its nature.

While other types do exhibit the character and nature of the Saviour, it was fitting that one type, such as this of the goat, should thus guard us against the idea that that in itself was *atonement*.

Vers. 14, 15, 16. "The fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall be taken away. And the priest shall burn them upon the altar : it is the food of the offering made by fire, for a sweet savor."

This offered *goat* is as fully accepted as a peace-offering, as was the lamb or bullock ; for *the atoning aspect* of the type is just as complete in this case as in any other. "It is food—an offering made by fire"—as ver. 11.

Ver. 17. "All the fat is the Lord's. It shall be a perpetual statute for your generations, throughout all your dwellings, that ye eat neither fat nor blood."

Some think "*the fat*" is *the fat of beasts used in sacrifice*, chap. vii. 25. But, perhaps, it was *the fat of all beasts used "in their dwellings."* Those parts mentioned as sacrificial must always be set aside. But the fat of other parts of the animal (the fat that was part of the flesh) was used, and reckoned a luxury ; see Neh. viii. 10, "Eat the fat." This is the most probable explanation. There may be a reproof intended in Ezek. xxxiv. 3, "Ye eat the fat," as if they even took the forbidden portions. "*Blood*," because *the life*—the sign of atonement—must not be eaten. It is the solemn type of the poured-out soul.

Thus in the *dwellings* of Israel there was something to keep them in daily remembrance of the Great Sacrifice. Their deep and awful reverence must be felt at home as

well as in the sanctuary. Their homes are made a *sanctuary* thereby, as they set apart *the fat and the blood* at their tables! And thus they lived as redeemed men, realizing their dependence on the blood of Jesus, and delighting to cast the crown at his feet in every new remembrance of his work.

Few ordinances were more blessed than these Peace-offerings. Yet, like the Lord's Supper with us, often were they turned to sin. The lascivious woman in Prov. vii. 14, comes forth saying, "I have *peace-offerings* with me; this day have I paid my vows." She had actually gone up among the devoutest class of worshippers to present a thank-offering, and had stood at the altar as one at peace with God. Having now received from the priest those pieces of the sacrifice that were to be feasted upon, lo! she hurries to her dwelling and prepares a banquet of lewdness. She quiets her conscience by constraining herself to spend some of her time and some of her substance in his sanctuary. She deceives her fellow-creatures, too, and maintains a character for religion; and then she rushes back to sin without remorse. Is there nothing of this in our land? What means Christmas-mirth, after pretended observance of Christ's being born? What means the sudden worldliness of so many on the day following their approach to the Lord's Table? What means the worldly talk and levity of a Sabbath afternoon, or evening, after worship is done?

Contrast with this the true worshipper, as he appears in Psalm lxvi. He has received mercies, and is truly thankful. He comes up to the sanctuary with his offerings, singing—

“ I will go into thy house with burnt-offerings : I will pay thee my vows, which my lips have uttered, and my mouth has spoken, when I was in trouble.” (Vers. 13, 14.)

In the “ burnt-offerings,” we see his approach to the altar with the common and general sacrifice ; and next, in his “ *paying-vows*,” we see he has brought his *peace-offerings* with him. Again, therefore, he says at the altar—

“ I will offer to thee burnt-sacrifices of fatlings.” (Ver. 15.)

This is the general offering, brought from the best of his flock and herd. Then follow *the peace-offerings*.

“ With the incense (קִטְוֶה, *fuming smoke*) of rams ; I will offer bullocks with goats. Selah.” —

Having brought his offerings, he is in no haste to depart, notwithstanding ; for his heart is full. Ere, therefore, he leaves the sanctuary, he utters the language of a soul at peace with God—

“ Come and hear, all ye that fear God, and I will declare what he hath done for my soul. I cried unto him with my mouth, and he was extolled with my tongue. If I regard iniquity in my heart, the Lord will not hear me ; but verily God hath heard me ; he hath attended to the voice of my prayer. Blessed be God, which hath not turned away my prayer, nor his mercy from me !”

This, truly, is one whom “ *the very God of peace*” has sanctified, and whose whole spirit, and body, and soul, he will preserve blameless unto the coming of the Lord Jesus Christ. (1 Thess. v. 23.)

The Sin-Offering.

“LITTLE CHILDREN, THESE THINGS WRITE I UNTO YOU, THAT YE SIN NOT. AND IF ANY MAN SIN, WE HAVE AN ADVOCATE WITH THE FATHER, JESUS CHRIST THE RIGHTEOUS; AND HE IS THE PROPITIATION FOR OUR SINS: AND NOT FOR OURS ONLY, BUT ALSO FOR THE SINS OF THE WHOLE WORLD.”—1 John ii. 1, 2.

WERE a scorpion on our brow, prepared to thrust in its deadly sting, while we were unconscious of any danger, surely the friend would deserve our thanks who saw the black scorpion there, and cried aloud to us to sweep it off. Such is a *sin of ignorance*; and God, who is “a God of knowledge,” is the gracious friend. In this character he appears here.

CHAPTER IV.

Vers. 1, 2. “And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the Lord, concerning things which ought not to be done, and shall do against any of them.”

THE former chapters of this Book have been in substance like the first chapter of John’s first Epistle. We have been shown in type that life eternal which was manifested to us in Christ, the great Atonement. Next, we were shown that the Lord had a claim on all that is ours, and therefore must we give up ourselves and all that is ours to him. This done, we walk in fellowship with him.

These things have been written to us, in the first three chapters, to the end “that we sin not”—that we may not live like the dark world around us, but may be drawn to him who draws us with his cords of love—the Lord now speaks again to “the children of Israel”—his “little children.” He points out what is to be done when they come to the knowledge of sin, of which they were not aware before. The cases are understood to be *things committed*, not mere *omissions* of duty; and how saddening to find that we grieve the Lord in so many hidden ways. We have a heart as prone to sin as the body is to weariness.

The *sin through ignorance* (שְׁגִיאוֹת) is the same that David prays against in Psalm xix. 12, “Who can understand his *errors* (שְׁגִיאוֹת)? cleanse thou me from secret things!” These are not sins of omission, but acts committed by a person when at the time he did not suppose that what he did was sin.* Although he did the thing deliberately, yet he did not perceive the *sin* of it. So deceitful is sin, we may be committing that abominable thing which cast angels into an immediate and an eternal hell, and yet at the moment be totally unaware! Want of knowledge of the truth and too little tenderness of conscience hide it from us. Hardness of heart and a corrupt nature cause us to sin unperceived. But here again the form of the Son of man appears! *Jehovah*, God of Israel, institutes sacrifice for *sins of ignorance*, and thereby discovers the same compassionate and considerate heart that appears in our High Priest, “*who can have compassion on THE IGNORANT!*” (Heb. v. 2.)

* Josh. xx. 3, “Who killeth any person *in ignorance* (בְּשִׁגְיָוָה) and did not know,” i. e., did not know that his action would have had that effect. Comp. Deut. xix. 4.

Amidst the types of this Tabernacle we recognize the presence of Jesus—it is his voice that shakes the curtains and speaks in the ear of Moses, “*If a soul should sin through ignorance!*” The same yesterday, to-day, and forever!

THE PRIEST’S SIN.

Vers. 3, 4. “If the priest that is anointed do sin according to the sin of the people; then let him bring, for his sin which he hath sinned, a young bullock without blemish unto the Lord for a sin-offering. And he shall bring the bullock unto the door of the tabernacle of the congregation before the Lord; and shall lay his hand upon the bullock’s head, and kill the bullock before the Lord.”

The *anointed* priest must mean the *High Priest*, for he only was anointed. In ver. 5, the Septuagint have so understood it, for they give “ὁ ἱερεὺς ὁ Χριστός ὁ τετελειωμένος.” Now, the first case is that of *the anointed priest* sinning. “The law maketh men high priests that have infirmity.” (Heb. vii. 28.) This sin the priest may have committed in his public services, in the execution of his office. Being invested with office, his sins are peculiarly aggravated, and peculiarly dangerous—their effect upon others may be incalculable. The words, “*according to the sin of the people*” (כַּחַטְאֵת עַם) are more properly rendered, “*so as to cause the people to sin,*”—he sins *to the* sinning of the people. (Τοῦ τὸν λαὸν ἁμαρτεῖν. Septuag. “*Delinquere faciens populum.*” Vulg.) The Old Testament ministry involved awful responsibilities, as well as the New. The personal holiness of the priest is provided for by this consideration, that if he, because of deficient wisdom, or because he had not faithfully sought help from the sanctuary, were guilty of some mistake in the service, or polluted some of the holy vessels,

his sin would injure thousands of souls. It might destroy the comfort of thousands; it might misrepresent the way of acceptance to thousands, and thereby ruin their souls. It left the sanctuary-door open to Satan. And, on the other hand, in such circumstances, surely the people would learn to pray for the ministering priest, and to feel that, after all, he was no more than an instrument used by God for their sakes. There seems thus to have been, in all ages, the flow of the same sympathies through Christ's body, the Church. The Church has been ever "compacted by that which every joint supplieth." But let us proceed.

Hitherto we have seen *atonement* made by sacrifice, but now we are to see *imputation of sin*. *Atonement* is effected by *imputation of sin* to another. The priest's sin is to be brought to the altar. He is to bring "a bullock." This is the very same kind of offering as when the whole congregation sin. As the most bulky and most expensive form of sacrifice was *the bullock*, the priest must take this form of sacrifice, in order to make more obvious to the eye his concern for his sin. He spares no cost in bringing his sin to the altar; and the people learn from him to spare no cost in bringing their sins to the atoning blood.

The *type*, applied to our surety, may be this—that when Christ, our Anointed Priest, took upon him our sin as his own, he had to offer exactly what we should have had to do ourselves, had we been reckoned with in our own persons. If there be sin found upon the priest, then his offering must be no less than the whole congregation's.

Vers. 5, 6. "And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation; And the

priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the veil of the sanctuary."

The "*seven times*" throughout all Scripture, intimates a *perfect and complete* action.* The blood is to be thoroughly exhibited before the Lord—life openly exhibited as taken to honor the law that had been violated. It is not, at this time, taken *within* the veil, for that would require the priest to enter the Holy of Holies—a thing permitted only once a year. But it is taken very near the mercy-seat—it is taken *before* the "veil," while the Lord that dwelt between the Cherubim bent down to listen to the cry that came up from the sin-atonement blood.

Was the blood sprinkled *on* the veil? Some say not, but only on the floor *close to* the veil. The floor of the Holy Place was died in blood; a threshold of blood was formed, over which the high priest must pass on the day of atonement, when he entered into the Most Holy, drawing aside the veil. It is *blood* that opens our way into the presence of God; it is the voice of atoning blood that prevails with him who dwells within. Others, however, with more probability, think the blood was sprinkled *on the veil*.† It might intimate that atonement was yet to rend that veil. And, as that beautiful veil represented the Saviour's holy humanity (Heb. x. 20), oh, how

* The "*seven times*" of some passages, and the "*once*" of others (Heb. x. 10; 1 Pet. iii. 18), intimate the same thing, viz., so completely done that no more is needed. It is the *one action in seven parts*, for the satisfaction of all who see it done. And so the "*One Spirit*," and the "*Seven Spirits*." The Pythagoreans learnt from the Hebrews to account this number very important in religious acts.

† The Hebrew is doubtful; אֶת פְּנֵי פָרֹכֶת is put at the close of the sentence. Most probably it is so put, in order to define what "*before the Lord*," meant. The Septuagint is "κατα το καταπετασμα." But Aben Ezra has רִזָּה עַל פָּרֹכֶת, "he shall sprinkle on the veil."

expressive was the continual repetition of this blood-sprinkling seven times! As often as the priest offered a sin-offering, the veil was wet again with blood which dropt on the floor. Is this Christ bathed in the blood of atonement? Yes; "through that veil" the way was opened to us—through the flesh of Jesus—through the body that for us was drenched in the sweat of blood.

Ver. 7. "And the priest shall put some of the blood upon the horns of the altar of sweet incense before the Lord, which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt-offering, which is at the door of the tabernacle of the congregation."

The priest retires a few steps from before the veil. Having gazed solemnly on the seven times sprinkled blood, in the light of the golden candlestick, he is directed to another act. He is to approach the golden altar—that altar whereon sweet incense was presented. *Incense*, being fragrant, represented that which is pleasing, and which has in it acceptability; and when offered along with prayer, praise, or any feeling of the soul, exhibited a type of the merits of the surety enveloping his people's services. The *horns* of this altar (said to have been of a pyramidical shape), represented the power and strength that lay in this mode of approaching Jehovah. *The horn* is the recognized symbol of power. *Incense ascending between the four horns* was symbolical of praise, prayer, or any service presented to God, ascending with *all-prevailing merit*. And *blood*, placed on these horns,* exhibited the strong appeal to God made by atonement. A strong appeal to God is made by the blood thus placed

* There is no *incense* burnt on this altar on this occasion, "in order to teach us," says an old writer, "not to confide in our *prayers* for pardon."

on the horns of the golden altar. It is like the voice in Rev. ix. 13.

We have seen that the priest first of all sprinkled the blood on the floor, close to the veil, or on the veil, whence it fell in drops to the ground, so that a cry was heard ascending from the holy place itself. And then he sprinkled it on the *four horns of the altar of intercession*, that an appeal of unbroken strength might go up into the ears of the Lord from the very place of strong crying. He knew that it spoke better things than the blood of Abel. When the anointed priest was thus engaged, was he not a type of Jesus in the act of expiating his people's guilt? Probably the priest knelt, and then prostrated himself on the ground, as he sprinkled the blood before the veil; and it would be with many tears, and strong crying from the depths of his soul, that he touched the altar's horns—a type of Jesus in the garden, when he fell on his face, and, being in an agony, prayed more earnestly, and “offered up supplication, with strong crying and tears, to him that was able to save him from death.” (Heb. v. 7.) Although in this case, the priest's sense of guilt was personal, and therefore was deep and piercing, yet when Jesus took on him our sins, he, too, felt them, and felt them as if they had been his own. He cried, “*Mine iniquities* have taken hold upon me!” (Ps. xl. 12.) Identifying himself with us, his soul grieved immeasurably for the sin he bore, and his tears dropt on the awful burden which he took up, as sincerely as if it had been altogether his own.

At length the priest comes from the holy place—leaving it, however, filled with the cry of blood! a cry for pardon—and proceeds to the altar of burnt-offering, directly opposite the door. There he pours out the rest

of the blood, at the foot of the altar,* his eye looking straight toward the holy place. Within and without the holy place, the voice of atonement was now heard ascending from the blood. What a sermon was thus preached to the people! Atonement is the essence of it—atonement needed for even one sin, and applied as soon as the sin was known. There is no trifling with God. What a ransom for the soul is given!—*life*—the *life* of the seed of the woman! What care to present it—what earnestness! The holy place is filled with its cry, and the courts without also; and the priest's soul is intently engaged in this one awful matter! The people, perceiving the whole transaction, must have felt it singularly powerful, 1st, for conviction—“*Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all*” (Jas. ii. 10); and 2d, for invitation—“*To-day, if ye will hear his voice, harden not your hearts.*”

Vers. 8, 9, 10. “And he shall take off from it all the fat of the bullock for the sin-offering; the fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat that is upon them which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away, as it was taken off from the bullock of the sacrifice of peace-offerings; and the priest shall burn them upon the altar of the burnt-offering.”

The same ceremonies as were used in the peace-offerings, are *intentionally* introduced here. (See iii. 10.) The object seems to be, to show the offerer that he *is now accepted*. It is not in vain that he has sprinkled the blood on the floor of the holy place and its altar of in-

* It is said that, in Jerusalem, there was an underground canal at the altar in the Temple, by which the blood was carried off to the brook Cedron. (Patrick.)

cense, and poured out what of the blood remained, in sight of all the people. God gives this sign of reconciliation, viz., at this stage of his offering the sacrifice is treated as a *peace-offering*. The voice of peace now breathes over the sacrifice, and through the courts, as much as if a voice had said, "It is a savor of rest."

Vers. 11, 12. "And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung, even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire; where the ashes are poured out shall he be burnt."

But that the priest, and all present, might go home with an awful conviction of the heinousness even of forgiven sin, other things remained to be done. We are not to forget sin, because it has been atoned for; and we are not to think lightly of sin, because it is washed away. Our God wishes his people to retain a deep and lively sense of their guilt, even when forgiven. Hence the concluding ceremonies in the case of the priest's sin.

The very *skin* of the bullock is to be burnt—thus expressing more complete destruction than even in the case of the whole burnt-offering. Here is the holy law exacting the last mite; for *the skin* is taken, and the *whole flesh*, the *head* and *legs* (i. 8), the *intestines*, and the *very dung*—"even the whole bullock!" Unsparring justice, that is, unspotted justice! And yet more. As if the altar were too near God's presence to express fully that part of the sinner's desert which consists in suffering torment far off from God, all this is to be done "*without the camp*"—a distance, it is calculated, of four miles from the holy place. In all sacrifices, indeed, this separation from God is represented in some degree by the *ashes* being carried away out of the camp; but,

to call attention still more to this special truth, we are here shown the bullock burnt on the wood, “*without the camp, where the ashes are wont to be poured out.*” It was *over* the very ashes that lay poured out there; for, in the last clause of the verse, the particle (עַל) is used. “*The clean place*” is defined to be this place of ashes. It is clean, because, when reduced to ashes by consuming fire, all guilt was away from the victim, as intimated in Ps. xx. 3, “*Let him turn thy burnt-sacrifice to ashes*”—*הַרְשִׁינָהּ*, the word used here also.

At this part of the ceremonies there was meant to be exhibited a type of hell. This burning afar off, away from the holy place, yet seen by the whole congregation, was a terrible glance at that truth, “*They shall be tormented with fire and brimstone in the presence of the holy angels, and in presence of the Lamb; and the smoke of their torment ascendeth up forever and ever.*” (Rev. xiv. 10.)

It is plain, also, that God took the opportunity which this offering afforded, or rather formed this part of the rites belonging to this offering, in order to show somewhat more of Christ’s death.

In every sacrifice which was of a *public* nature, or for a *public person*, the animal was carried without the camp, as we may see, chap. xvi. 27, on the day of atonement. The reason of this was that, in these cases, Christ’s *public*-sacrifice, as offered to the whole world, and every creature, and as fulfilling the law’s demands to the last mite, was to be especially prefigured. It is carried “*without the camp,*” as Jesus was crucified outside of the gates of Jerusalem (Heb. xiii. 12), that it might be in sight of all the camp, as Christ’s one offering is held up to all the world, to be used by whosoever will.

Next, suffering far off from the holy place, with his Father's face hidden, and all the fire of wrath in his soul, and on his body, Jesus farther fulfilled this type in regard to the entire satisfaction demanded by the law. And, inasmuch as he suffered at Jerusalem, where the ashes of the sacrifices were poured out, he may be said to have fulfilled the type of the "clean place." For we see him, *over these remnants of typical sacrifice, offering up the one true and perfect offering.* But it was *Calvary* that was specially a "*place of ashes,*" inasmuch as there the demands of justice were wont to be satisfied, and the bones of victims to human law cast out. *Joseph's new tomb*, hewn out of the very rock of Calvary, is the exact counterpart to the "*clean place,*" at the very spot where the ashes of so many dead men were to be found all around.

And O, what a view of hell does the suffering Saviour give! The face covering between him and his Father—the criminal's veil hung over him for three hours, the three hours of darkness—away from the holy place—driven from the mercy-seat, and beyond the bounds of the holy city—an outcast, a forsaken soul, a spectacle to all that passed by—wrath to the uttermost within, and his person, even to the eye, more marred than any man, while his cry, "My God! my God! why hast thou forsaken me?" ascended up as the smoke of the sacrifice, to heaven, showing the heat of the unutterable agony, and testifying the unswerving exactness of the holy law. What a contrast to his coming again without sin, and entering Jerusalem again with the voice of the Archangel, in all his glory, bringing with him those whom he redeemed by that death on Calvary!

In one respect his people are to imitate the view of

him shown in this type. As he went forth to witness for God's holy law—went forth without the gate, a spectacle to all the earth; so they, redeemed by him, are to go forth to witness of that death and redemption which he has accomplished. (Heb. xiii. 12.) We are to “go forth *unto him* ;” we are to be constantly, as it were, viewing that spectacle of united love and justice, looking to his cross; though in so doing we make ourselves objects of amazement and contempt to the world, who contemn those whom they see going forth to stand by the side of the Crucified One.

THE CONGREGATION'S SIN.

Ver. 13. “And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of the Lord, concerning things which should not be done, and are guilty.”

The moral law was sometimes broken by the nation at large; as in the matter of the golden calf, and the murmuring at the report of the spies. It is thought by Rashi that a sin like this occurred when “the Sanhedrim did not instruct the people in regard to some ceremonial observance.” Admitting that such cases occurred, yet it is important to notice, that even if the people were led into sin by their priest, they are not excused: they are guilty and suffer the consequences.* The Prophet Hosea, (iv. 6–9,) shows that people are not freed from sin or punishment in such cases.

* The proper rendering of “*are guilty*,” אָשְׁמָהּ, is, in this place, “*are suffering the penalty*.” As in Psalm xxxiv. 21, 22, “shall be desolate;” and Isa. xxiv. 6.

This, however, is but one way whereby the congregation are led into sin. Often it happened that a man made little use of his knowledge, and so ate holy things, as we find, chap. xxii. 14; and the whole people, in 1 Sam. xiv. 33, eat of the blood. Though they had not despised the priest, nor refused the law at his lips, yet they might let the word slip from their mind; as in Heb. ii. 1, we are told may still occur.

We all know that it is possible for a child of God to be cherishing unawares some idol, or indulging, like Eli, a too easy temper. Or he may be rash in his words, and frowning in his looks, where Jesus would only have looked on in grief. He may be cherishing pride like Hezekiah (Isa. xxxix.), or exhibiting blind zeal as the sons of Zebedee. He may be unawares substituting labor for fellowship with God, working without love, and suffering without faith in exercise. Prejudice against particular doctrines may be his secret sin; or wrong motives may be influencing him to do right actions. He may contrive to retain the look of greenness when the sap is gone. Even a whole community of believers may be pervaded by some such sin.

But more specially, a whole Church may be in the state of the congregation referred to here. It may be denying some great truth in theory or in practice. Thus, it may make light of the duty which kings and magistrates owe to Christ; as is done by some Churches. It may be suffering "that woman Jezebel to teach and to seduce." (Rev. ii. 20.) It may be admitting some civil element into the management of its spiritual affairs, as is done in many Protestant Churches. It may be shutting its eyes to some great truth, or winking at some heresy. It may teach error in doctrine; or it may

have left its first love. It may have allowed discipline to have become lax and corrupt, as, alas! is too generally true of all the Churches of the Reformation.

These secret sins may be keeping God from blessing the whole people, though he blesses individuals. Somewhere amid these sources is to be found the origin of much of our inefficiency and unprofitableness. *Ai* cannot be taken because of the accursed thing in the camp. The mariners cannot make out the voyage to Tarshish with Jonah on board.

Israel was thus led to constant self-examination and close attention to the revealed will of God.

Ver. 14. "When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation."

Their offering is the same as the priest's because of their mutual relation. The people's sin is not overlooked, but is judged with as much severity as the priest's. Every man must bear his own burden; and God is jealously holy.

Ver. 15. "And the elders of the congregation shall lay their hands upon the head of the bullock before the Lord; and the bullock shall be killed before the Lord."

The elders, in the name of the people, convey the guilt of the people to the head of the victim. It was this class of men—*the elders*—that put Jesus to death, with the priests. Now here we see that *their* act was a national act—strictly national—since they were representatives of all Israel. And their cry, "*His blood be on us*," joining with the multitude, was a national rejection of Jesus. Ah, had they then joined to put

their hands on him as the acknowledged sacrifice, they might have remained to this day!

The guilt of the whole people was thus made to meet in one point, viz., on the bullock. It is to a scene like this that Isaiah liii. 6, refers: "The Lord made the iniquity of us all to meet on him." (הַפְּגִיעַ בּוֹ).

Vers. 16, 17, 18, 19, 20: "And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation; and the priest shall dip his finger in some of the blood, and sprinkle it seven times before the Lord, even before the veil. And he shall put some of the blood upon the horns of the altar which is before the Lord, that is in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt-offering, which is at the door of the tabernacle of the congregation. And he shall take all his fat from him, and burn it upon the altar. And he shall do with the bullock as he did with the bullock for a sin-offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them."

The expression, ver. 20, is to be understood, "He shall do in this case *as he has done already*," in the case of a bullock for sin-offering, viz., ver. 3. The declaration, "*It shall be forgiven*," seems inserted here because otherwise there is not here, as in the last case, any particular exhibition of *peace* as in verses 8-10. This declaration, therefore, is made that pardon may be assuredly known.

Ver. 21. "And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it is a sin-offering for the congregation."

It is remarkable that *after* the declaration of *forgiveness*, these other ceremonies take place. They are intended, no doubt, to impress a horror of sin on the soul, even after it is forgiven. The forgiven man is most capable of seeing the horror of sin; and therefore the

people are first pardoned, and then lead out to see the last mite exacted without the camp. See the same order observed, and for the same reason, we suppose, at vers. 11, 12. None but a pardoned man could have uttered Paul's cry, "O wretched man that I am; who shall deliver me from the body of this death?" (Rom. vii. 24.)

The identity of Christ and his people, also, is taught by *their* offering being burned exactly in all respects as the *priest's*, whose offering more especially typified Jesus.

THE RULER'S SIN.

Vers. 22, 23. "When a ruler hath sinned, and done somewhat through ignorance against any of the commandments of the Lord his God concerning things which should not be done, and is guilty; or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish."

"If a ruler has sinned and is *suffering the penalty*," as in ver. 13th. The ruler may sin ignorantly, and be led to know his sin by some *suffering*, like Abimelech, in Gen. xx. 3-17; or it might be by some friend's reproof, or by new circumstances occurring. So ver. 27.

The *ruler* is such a one as those *princes* (נְסִיכִים) of the tribes in Numb. vii. It includes all civil magistrates. His high responsibility is here shown just as in Prov. xxix. 12, "If a ruler hearken to lies, all his servants will be wicked."

It is said, "*The Lord his God*;" as if to call attention to the duty of publicly recognizing the Lord, and of *rulers* having the Lord as their own God. A ruler is specially bound to be a man of God. This is taken for granted here, "*The Lord his God*." No casting off of Messiah's cords here. He that ruleth over men must be as the Just One, "ruling in the fear of God."

“*A kid of the goats*” is his sin-offering. It is a different victim from that offered by the priest or congregation in order to show that God definitely marks sin. And yet still the essence of atonement is the same, the blood of a victim that dies. Priest or prince must alike be atoned for by blood. The “*male without blemish*” is the spotless Saviour, the Son of man.

Vers. 24, 25. “And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt-offering before the Lord: it is a sin-offering. And the priest shall take of the blood of the sin-offering with his finger, and put it upon the horns of the altar of burnt-offering, and shall pour out his blood at the bottom of the altar of burnt-offering.”

It seems intentionally twice stated here, that the *Altar of Burnt-offering* was to be the place where his sin-offering was to be presented;—it is to be killed where the usual sacrifices for that altar are killed, and its blood is to be sprinkled there. The reason may be this:—The *altar of incense* in the holy place was peculiarly the scene of the priest’s intercession, and of the people’s prayers as *a congregation*. The sins in *holy things* pointed inward, toward the holy place. On the other hand, a ruler’s sin pointed toward the camp. Hence the blood that atones for his sin is sprinkled on the horns of that altar where it would be publicly observed. The cry of the blood on the four horns,—the *strong* cry, based on *all-prevailing* atonement,—was to ascend within hearing, as it were, of all his subjects, inasmuch as his sins affected the welfare of the nation.

Ver. 26. “And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace-offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.”

The last clause may be intended to draw attention to the fact, that in this instance the atonement is because of this particular sin, and not simply because he is a sinner in nature and by common actual transgressions. The opportunity is here embraced of impressing on us the need of atonement for particular sins,—for every sin by itself; and for those little regarded sins which we apologize for by saying, “I did not know of it.” Jonathan’s sin in taking a little honey (1 Sam. xiv. 39, 43), and Abimelech’s sin (Gen. xx. 6), show how jealous God is of even what *appears* sin, especially in public persons.

SINS OF INDIVIDUALS.

Vers. 27, 28. “And if any of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord concerning things which ought not to be done, and be guilty; or if his sin, which he hath sinned, come to his knowledge; then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.”

“*A female*” is here offered. Each kind of sin is thus definitely noticed, and each sinner’s case treated by itself. But why is it a *female*, since Christ is typified by these offerings?—It is not easy to say. Perhaps it was intended by God that by occasionally taking *female* sacrifices, Israel should be kept from ever once supposing that atonement was not intended equally for the daughters of Zion. The circumstance that a *female kid* is here fixed upon served to take off the impression that the *male* intimated only the atonement of the *men* of Israel. Though, however, its being male or female is of use for other lessons, it is not the chief point to be noticed; the point to be observed is, that the blood is an *atonement*. The subsidiary ideas are not to be dwelt upon always; but

everywhere the principle of *atonement by blood* is to be kept in the sinner's view.

“*For his sin which he hath sinned.*” Lest the man should think that the sin was trifling, because he was a common man, and not a ruler, this emphatic notice is taken of his sin:—

Vers. 29, 30, 31. “And he shall lay his hand upon the head of the sin-offering, and slay the sin-offering in the place of the burnt-offering. And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar. And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace-offerings; and the priest shall burn it upon the altar for a sweet savor unto the Lord; and the priest shall make an atonement for him, and it shall be forgiven him.”

The clause, “*For a sweet savor unto the Lord,*” occurs here, though omitted in the three preceding cases. The reason may be to show the worshipper, that though he was a common man, and not a ruler, yet still as much attention is paid to him as to the others. The offering which *he* presents is a sweet savor, as much as *Noah's*. The full acceptance and full favor shown to every believer alike is immeasurably sweet. One family! all alike accepted! and all alike kept as the apple of his eye! And thus this sin, that unawares was troubling him, is away. And when even one sin, and that a sin of ignorance, is thus completely removed, who can tell how much light may flow into our own cleansed souls? A new window is opened,—a new eye, for the scale has fallen from it.

Ver. 32, 33, 34. “And if he bring a lamb for a sin-offering, he shall bring it a female without blemish. And he shall lay his hand upon the head of the sin-offering, and slay it for a sin-offering, in the place where they kill the burnt-offering. And the priest shall take of the blood of the sin-offering with his finger, and put it upon the

horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar."

It might sometimes not be easy to bring a kid. If so, let a lamb be taken. Only blood must be shed. The poor man's lamb is specially noticed and fully received as the rich man's offering. "*Like precious faith,*" is the common property of all God's family,—"*One Lord, one faith.*"

Ver. 35. "And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace-offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the Lord: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him."

The expression, "*according to the offerings made by fire,*" should be "*in addition to (בְּ) the offerings,*"—the daily sacrifice, morning and evening,—or, "*upon the offerings,*" i. e., over the very remnants of the daily sacrifice. It is exactly like chap. iii. 5. We are there taught that particular sins must be cast upon the one great Atonement; and the cases that occur in this chapter of special guilt are just specific applications of the great truth taught in the daily sacrifice.

Israel was taught that their different offerings were all of one nature in the main with the general burnt-offering;—one Saviour only was prefigured, and one atonement. These sin-offerings, presented "*upon the daily sacrifice,*" resemble tributary streams pouring in their waters into one great ocean. "Christ *once* suffered for sins, the just for the unjust, to bring us unto God." (1 Pet. iii. 18.)* Oh, how anxious is our God to purge us

* In Numb. xxii. 26, another direction is given, viz., in a case where the nation had for a time forsaken the law of Moses. This happened under several idolatrous kings, such as Manasseh. Ignorance became the sin of

from every stain! The priest's hyssop is introduced into every corner of the building that we may be altogether pure. Well may we join the seraphim in their song, "Holy, holy, holy, is the Lord of Hosts."

Some have regarded the offences for which satisfaction is made in this chapter as offences of a national kind—offences against *the Theocracy*, by which an Israelite forfeited the favor of Jehovah as his Theocratic Ruler, and was for a time cut off from his protection. Even when taken in this limited view, how significant are *the sacrifices*. The offender comes, confessing his sin and bringing a victim to suffer in his stead. The animal is slain in his room; the man is forgiven, and retains his standing as a protected Israelite—remaining under the shadow of the Guardian Cloud. The *sacrifice* never failed to produce this effect; but nothing else than the sacrifice ever did. "*Without shedding of blood there is no remission.*" This principle of the Divine government was engraven on the hearts of Israel, viz., whosoever is pardoned any offence must be pardoned by means of another's death. "The great multitude" of the saved are all pardoned by one of infinite worth having died for them all. See 2 Cor. v. 14.

the next generation. Perhaps, Josiah's alarm at the hearing of the law found in the Temple is the kind of case there intended. In ver. 27-29, individuals are taught to seek personal pardon besides.

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Sin-Offering for Sins of Inadvertency.

“BRETHREN, IF A MAN BE OVERTAKEN* IN A FAULT, YE WHICH ARE SPIRITUAL RESTORE SUCH AN ONE IN THE SPIRIT OF MEEKNESS.”—Gal. vi. 3.

CHAPTER V.

Ver. 1. “And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity.”

THE meaning is, “If a person sin in this respect,” viz., that he hear the oath of adjuration administered by the judge, and is able to tell, having either seen or otherwise known the matter about which he is to testify: if such a man do not tell all he knows, he shall be reckoned guilty of a sin.

“The *voice of swearing*” undoubtedly means here the *adjuration* of a judge to a prisoner. The term (הִשָּׁבַע) employed here is the same as that used in 1 Sam. xiv. 24, “Saul had adjured (הִשָּׁבַע) the people;” and in 1 Kings viii. 31, “If *an adjuration* be laid upon him, adjuring him to *speak out* the truth;” and Judges xvii. 2, “The eleven hundred shekels of silver that were taken from thee, about which thou didst *adjure*;” and Prov. xxix. 24, “He heareth an adjuration, and yet telleth not.” The judge, in a court of justice, was permitted to elicit

* “Overtaken,” is *προληφθη*, hurried into sin ere he is well aware. (Bretschneider.) “Fault,” is *παρπτωμα*, transgression, sin.

information from the witness by solemnly charging him to answer and tell all he knew, under penalty of a curse from God if he did not reveal the whole truth. It was in those circumstances that our Lord was placed before the High Priest. (Matt. xxvi. 63.) He was then, surely, in the depths of humiliation! For now he is called upon, under threatening of the curse of his own Father, to break that strange silence, and tell all he knows, "*I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.*" And then it was that the Lamb of God no longer kept himself dumb; but, bowing to the solemn force of this adjuration, showed the same meekness in replying as before he had done in keeping silence. From the depth of his humiliation he pointed upward to the throne, and declared himself Son of God, and judge of quick and dead.

The sins mentioned in this chapter are chiefly sins arising from negligence—sins which might have been avoided, had the person been more careful.

The case of the *witness* in ver. 1, is one where the person omitted to tell particulars which he could have told, or else, through carelessness, misstating some things. Let us learn the breadth of God's holy law! Not a tittle fails. Let us learn the Holy Spirit's keen observation of sin in us. Let us learn to be jealous over ourselves, and seek to be of "quick discernment, in the fear of the Lord." Much sin is committed by *omissions*. Duties *partially* done have in them the guilt of Ananias and Sapphira.

Ver. 2. "Or if a soul touch any unclean thing, whether it be a carcass of an unclean beast, or a carcass of unclean cattle, or the carcass of unclean creeping things, and if it be hidden from him; he also shall be unclean, and guilty."

These, as well as ver. 3, are cases where *others* could see the pollution, though the man himself might be unaware of it at the time. They were, therefore, cases of a public injury in some degree. Through inadvertency a man might touch a carcass* of an unclean "beast" (חַיָּוָה), the term used for the sort of animals most commonly met with in every-day work. These are noticed first, as it was most likely they would oftenest meet with them. Then "cattle" in the fields or forests. Lastly, "creeping things," such as the weazel, the mouse, or the lizard (xi. 30). Thus there is a gradation, greater, middle, and smallest; as if to say to us, that any degree of pollution is offensive to a pure and holy God. A true Israelite ought to keep completely free from all that defiles, however trifling, in the eye of the world. Whatever sin God's eye resteth on, that is the sin which the man of God abhors. The man after God's own heart prays, "Cleanse thou me from secret faults." (Psa. xix. 12.) And, in reference to its being "*hidden*," yet still chargeable upon the sinner, he exclaims, "Thou hast set our iniquities before thee, *our secret sins* in the light of thy countenance." (Psa. xc. 8.)

Here, too, we learn that "sin is the *transgression of the law*." (1 John iii. 4.) It is not merely when we act contrary to the *dictates of conscience* that we sin; we may often be sinning when conscience never upbraids us. The most part of a sinner's life is spent without any check on the part of conscience—that being dead and corrupt, fallen and depraved, responding to the man's lusts, rather than to the will of God. Hence it is said

* Were *dead bodies* reckoned unclean on the ground that they are the fruit of *sin*? The sting of *death* is, as it were, sunk into them; and so *sin* is proved to be there.

here, that though "*it be hidden from him,*" he shall be unclean. He is guilty, though his conscience did not warn him of the guilt contracted.

Awful truth! We know not what we do! When the Book is opened and read, what a record of *unfelt guilt!* "*Had they known,* they would not have crucified the Lord of Glory;" but yet their act was the blackest of sins. Who can tell what pages there may be in the Book of Remembrance?*

Ver. 3. "Or if he touch the uncleanness of man, whatsoever uncleanness it be that a man shall be defiled withal, and it be hid from him; when he knoweth of it, then he shall be guilty."

This last clause is equivalent to "If it be hid from him, *though he afterward* come to know it." "*The uncleanness of a man,*" is such as *the leprosy,* or a *running issue* caused.

Again the lesson is enforced, that unconscious as our depraved souls may be of the presence of sin, sin may have polluted us and separated between us and God. We are guarded against the deceitfulness of sin. We need to be told of sin by others. Our coming afterwards to know our sin, may often be by means of our brethren's reproofs, and their quicker discernment of evil. Hence it is written, "Exhort one another daily, while it is called today, lest any of you be hardened through the deceitfulness of sin." (Heb. iii. 13.)

Ver. 4. "Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these."

* Francis Quarles truly, though quaintly, says of a sin of ignorance,—
 "It is a hideous mist that wets amain,
 Though it appear not in the form of rain."

More literally, “If a person swear, *blabbing with his lips*”—rashly uttering his vow. The careless way of doing even what is right is here condemned. Inconsiderateness is a heinous crime, for the man is appealing to God; and especially so when the thing vowed is evil. The case of man inadvertently swearing to do evil, is a case like *Jephtha’s*. *Jephtha* meant good, but it turned out to be evil of a flagrant nature. The clause, “And it be hid from him,” is equivalent to “And did not rightly understand the thing about which he swore.” There is a solemn lesson taught us in regard to the mode of doing even right things. Approach the Holy One with fear and reverence. But alas! how plentiful is the flow of hidden sin committed in our dedications to God, or in resolutions to be his, expressed to him in prayer and praise. Even in saying or writing “God willing” (D.V.) this secret sin may be oftentimes chargeable upon our unconscious souls!

“*In one of these,*” *i. e.*, any of the cases mentioned; the adjuration; touching the dead body, or other uncleanness; and rash vows.

Vers. 5, 6. “And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing. And he shall bring his trespass-offering unto the Lord, for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin-offering; and the priest shall make an atonement for him concerning his sin.”

The first thing that strikes us here as very noticeable, is the injunction, “*He shall confess that he hath sinned.*” Abarbanel, on the sixteenth chapter, says, that confession necessarily accompanied every sacrifice for sin. But we have not met this duty before in the express form of a command, because hitherto the sins brought to the altar

were open and admitted sins.* But here the sins are “*hidden* ;” and therefore the offerer must openly confess them, that so God may be honored—“That thou mightest be justified when thou speakest, and be clear when thou judgest.” (Psalm li. 4.) This is the end of confession ; it vindicates God, preclaiming him just in the penalty he inflicts. We see this in *Achan’s* case, when Joshua said, “My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him, and tell me now what thou hast done ; hide it not from me.” (Josh. vii. 19.) It is thus that, when we truly *confess*, we become witnesses for God—we testify that *we* have come to see the sin and its evil which he declared that his pure eye saw. The original uses a word for *confess*, which in another form means to *praise* (הִתְהַלֵּל and הִתְהַלֵּל); and in the New Testament as well as the Old, the two acts are often reckoned the same. (See the use of ἐξομολογοῦμαι.) The tribute to the holiness of the Lord, paid in confession, is *praise* to his name. *We* decrease ; *he* increases.

“*He shall bring his trespass-offering.*” Some suppose that there were on this occasion, first, the *trespass-offering*, and then a *sin-offering*. But not so : it ought to be rendered, “He shall bring his offering,” the word מִנְחָה being used not as a specific term, but as a general term for any offering on account of sin. And it is thus that it is used by Isaiah (liii. 10), “When thou shalt make his soul an *offering for sin*” (מִנְחָה לְחַטָּאת).

* There is no doubt but that the laying on of the hand on the animal’s head involved confession of sin. So common was confession, that John the Baptist’s practice of insisting on confession of sin from all that came to his baptism, excited no opposition. They were thus naturally led to lay their sins on the “Coming One.”

The offering is to be “*a female from the flock.*” It is a less glaring sin than some other, such as chap. iv. 1–27, and therefore a *female*, and a *young one*, is taken. And either a *female kid*, or a *female lamb*, may be chosen; the object being to fix the offerer’s attention upon the blood shed for his sin, and not upon any quality in the victim, as might have been the result had only the *lamb* been allowed. His *sin and its atonement* is all that must engage the offerer.

Ver. 7. “And if he be not able to bring a lamb, then he shall bring, for his trespass which he hath committed, two turtle-doves, or two young pigeons, unto the Lord: one for a sin-offering, and the other for a burnt-offering.”

Here, again, we see the God of Israel manifesting himself to be that very Saviour who “preached glad tidings to the poor.” The two doves are allowed for their sake.

But why *two*? Is this not equivalent to an intimation that *one* turtle-dove or pigeon would not represent the Saviour? Is this not attaching importance to the mere material of the sacrifice? The answer to these questions leads us to a very interesting view of the Lord’s tender regard to the feelings of the poor of his people.

There is no importance attached to the mere number; for in chap. i. 15, there was only *one* turtle-dove sacrificed; and it was sufficient as a type, and equivalent to the one bullock or lamb.

But here and elsewhere, where *two* doves are offered, there is a special reason why two are chosen. The one is always for a *sin-offering*, and the other for a *burnt-offering*. Now, in the *sin-offering*, when it was a lamb or the like, there were portions left for the use of the

priest, after the sacrifice was offered, and these portions, received and feasted on by the priest, were equivalent to a declaration of the complete removal of the sin, since the priest himself could thus fearlessly use them. But there was no room for this being done when a turtle-dove was offered. There were no portions for the priest to feast upon. Hence, in order that the poor worshipper might not lose this consoling part of the type, he is told to offer a second turtle-dove as a *burnt-offering*. And in this latter offering, the Lord himself directly receives all, and pronounces all to be “a *sweet savor*” (chap. i. 17). So that the poor saint gets even a more hearty assurance of his offering being accepted, than does another who only gets this assurance by means of the priest’s receiving his portion to feast upon, and seeing the priest’s household feast thereon.

Ver. 8. “And he shall bring them unto the priest, who shall offer that which is for the sin-offering first, and wring off his head from his neck, but shall not divide it asunder: And he shall sprinkle of the blood of the sin-offering upon the side of the altar: and the rest of the blood shall be wrung out at the bottom of the altar.”

There is some difference in the ceremony observed here in slaying the turtle-dove from that of chap. i. 14. The head is to be wrung off, yet so as not to separate it from the body. It would hang down upon the lifeless body, the blood also dropping upon its white clean plumage. Was it meant to be a type of Jesus bowing his head as he gave up the ghost? His head, bleeding with the thorns that had crowned him, dropped upon his bosom as the sting of death entered his holy frame.

There may be a farther type. The Passover lamb, of which not a bone was broken, prefigured Jesus as one, “not a bone of whose body should be broken;” and yet,

at the same time, it prefigured the complete keeping and safety of Christ's body—the Church; as it is written in Psalm xxxiv. 20, "He keepeth all his bones; not one of them is broken." So also here; the bowing of the Saviour's head seems prefigured—not too small a circumstance for an evangelist to record, and for the Father to remember regarding the well-beloved son—but there may also be herein a type of the glorious truth, that *Christ* and his *body—the Church*—cannot be separated. The head and the body must be left undivided.

In chapter i. 15, there is no mention of the "*sprinkling of any of the blood upon the altar.*" But here some of it is first *sprinkled* on the side of the altar, then the rest *wrung out* at the bottom. The sprinkling on the altar's side was quite sufficient to declare *life taken*; and as the second dove would have its blood *wrung out over the side* of the altar, there was a fitness in making this difference. At the same time, it shows us how *sprinkling a part* or *pouring out the whole*, express equally the same truth; just as in baptism the symbol is equally significant whether the water be sprinkled on the person or the person plunged into the water.

Ver. 10. "And he shall offer the second for a burnt-offering, according to the manner: and the priest shall make an atonement for him, for his sin which he hath sinned, and it shall be forgiven him."

"Thus shall the priest make an atonement for him [cleansing him] from the sin which he hath sinned."* The poor saint has full and ample testimony given to the completeness of his offering. The one great ocean—"Christ ONCE suffered"—"one sacrifice" (Heb. x. 12)

* This seems to be the force of מְחַטְּאֵת here, and ver. 6. It is a *constructio pragnans*, as in ver. 16, הִקְטִיף מִן.

makes the bullock appear as insignificant as the turtle-dove. The waves of the sea cover every shallow pool!

Ver. 11. "But if he be not able to bring two turtle-doves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour, for a sin-offering: he shall put no oil upon it, neither shall he put any frankincense thereon, for it is a sin-offering."

The Lord descends even to the poorest of all, those who had no lamb to spare. He provides for the *Lazaruses* of Israel, and the widows who have but two mites remaining, in the very spirit of love wherein Jesus spoke of them. It is Jesus that here, as Jehovah, arranges these types for the comfort of his afflicted people.

The *burnt-offering* was never allowed to be of any inanimate thing. For in that great type of the Saviour *blood* must flow. It must exhibit *life taken*, and the sentence, "Thou *shalt surely die*," executed. The sacrifice which was the groundwork of all the rest must exhibit *death*. But this point being settled and established, any danger of misapprehension is removed. Whatever may afterwards be the varieties permitted in the forms of offering, yet at the threshold the necessity for the shedding of blood in order to remission must be declared and testified. (Heb. ix. 22.) But now there is here a permission granted—a permission which cannot be misunderstood, since its application is limited to this one particular class of persons, and for special reasons—a permission to bring an *offering of fine flour*, when the man is too poor to bring two turtle-doves or young pigeons. This meat-offering is expressly spoken of as not the strict and proper offering, but merely a substi-

tute for that better kind.* And, as remarked by Magee, the poor man would look forward to the day of atonement to complete what this was a substitute for. He is then to take a handful of the fine wheat of the land of his Israel. A few ears of the wheat of that land would furnish enough; and every Israelite had some family inheritance. An *omer*, or the *tenth part of an ephah*, is the quantity; just the very quantity of manna that sufficed for each day's support. Probably the poor man, who needed to bring his offering for a *sin committed*, was thus taught to give up just his food for that day--fasting before the Lord.

As in the jealousy-offering, no oil or frankincense must be put upon it; for the very intention of it is to present to the Lord the *person and substance* of the offerer (see chapter ii. 1) as altogether defiled—a mass of sin!

No doubt this new kind of sin-offering is intentionally permitted, in order to show some things that the *animal* sacrifice could not have shown forth. It exhibits not the soul only (that is taken for granted when the body and substance are devoted), but all that belongs to the person—his body and his property—as needing to be redeemed by sacrifice, since it has become polluted. All is forfeited—no frankincense of sweet savor on it, no oil of consecration.

Vers. 12, 13. "Then shall he bring it to the priest, and the priest shall take his handful of it, even a memorial thereof, and burn it on the altar, according to the offerings made by fire unto the Lord: it is a sin-offering. And the priest shall make an atonement for him, as

* Socinians in vain try to make a handle of this case; for if ever there was an instance where it could be said, "*Exceptio probat regulam*," it is here.

touching his sin that he hath sinned in one of these, and it shall be forgiven him: and the remnant shall be the priest's, as a meat-offering."

The memorial of this mass of sin is consumed in the fire of wrath; but the priest takes his portion, in order to show that the sin is cleansed out from the mass.

Shall it not be thus at the resurrection morning? The *body* now cleansed, and *earth itself* purged by fire? Then is *man* fully redeemed; his soul, his body, his inheritance or possessions. No sin left to bring in a secret curse! no Gibeonite-blood lying hid in its bosom to bring on sudden and unthought-of woes. No Achan-treasure in the tent-floor, provoking the eyes of the Lord's glory.

In looking back on this chapter concerning sins of inadvertency, how awful is the view it presents of the Lord's jealousy! "His eyes are as a flame of fire;" and he "judges not according to the hearing of the ear," but according to the truth that remains untold. How great the provocation that his own saints give to him daily, by touching the unclean, and by other almost imperceptible movements of the heart towards evil. "Woe is me! I am undone! For I am a man of unclean lips, and I dwell among a people of unclean lips!" In such cases we need to take for ourselves the counsel that Cain rejected when the Lord said, "If thou doest well (sinnest not) shalt thou not be accepted? and if thou doest not well (sinnest), a sin-offering lieth at thy door" (רִבְיָן תִּשָּׂא). (Gen. iv. 7.) How ancient is the grace of God! How old is that gracious saying, "These things write I unto you that *ye sin not*; and if

any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins."

In these ancient days there was the same grace exhibited to the sinner as there is under the New Testament. God held out forgiveness, full and immediate, in order to allure the sinner, without delay, back to fellowship with himself. And as now, so then, many abused this grace. They used it not to cleanse their conscience, but to lull it asleep. Of these Solomon is supposed to complain,* in Prov. xiii. 6, "*Wickedness perverteth the sin-offering,*" רַשָׁעִים מְבַלְעִים. Nevertheless, the truth of God stood sure; "*righteousness preserved the perfect.*"

* See Faber on Sacrifice.

The Trespass-Offering.

“WHATSOEVER THINGS ARE TRUE, WHATSOEVER THINGS ARE HONEST, WHATSOEVER THINGS ARE JUST, WHATSOEVER THINGS ARE PURE, WHATSOEVER THINGS ARE LOVELY, WHATSOEVER THINGS ARE OF GOOD REPORT . . . THINK ON THESE THINGS . . . AND THE GOD OF PEACE SHALL BE WITH YOU.”—Phil. iv. 8, 9.

CHAPTER V.—CONTINUED.

Ver. 14. “And the Lord spake unto Moses, saying, If a soul commit a trespass.”

MANY of the best writers, such as Outram, come to no definite conclusion as to the difference between the *sin-offering* and the *trespass-offering*. But we are satisfied, on the whole, that the *trespass-offering* (עֲוֹנוֹת) was offered in cases where the sin was more private, and confined to the individual's knowledge. The sin was known only to the man himself; and hence, it was less hurtful in its effects. We have seen that chap. v. 6, is no contradiction to this especial use of the word, as עֲוֹנוֹת was originally as general in its sense as חַטֹּאת; and in Isaiah liii. 10, either it is used in that same general way, or, if meant to be more special, the sense will be, “When thou shalt make his soul *an offering for sins, which no one ever saw him commit*,” for he had done no violence, nor was deceit in his mouth.

The *sin-offering* being of a more public notice was on

that account more fitted to be the usual type of Christ's offering. It was both public and definite.

The *trespass-offering* was always a *ram*. It was thus fitted to remind Israel of Abraham's offering Isaac, when the *ram* was substituted. The blood of it was always put "on the sides" of the altar; not on the horns, as in the case of the sin-offering, where the offering was more of a public nature, and needed to be held up to all.

The cases here are—

1. Fraud towards God in respect to things in his worship.

2. Fraud towards man. The instances given are specimens of wrong done by the trespasser to the first and second tables of the law.

Perhaps it was too much for a frail mortal to hear the Lord speak long. There was a short interval between the last revelation of the will of the Lord, and this that followed it. Silence reigned through the holy place; and under the beams of the bright cloud of glory, Moses would sit down, and trace on his tablets the directions just received. And now the voice of the Lord spoke again—the same voice that afterwards said to John in Patmos, "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." It then declared of each Church of Asia, "*I know thy works.*" It is the voice of the same holy and jealous, yet gracious and tender Priest, the same true and faithful Witness. The voice said:—

Ver. 15. "If a soul commit a trespass, and sin through ignorance, in the holy things of the Lord; then he shall bring, for his trespass unto the Lord, a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass-offering."

That we may see the sort of sins meant here, let us refer to a special case. The class of sins here is *transgressions in regard to the holy things of the Lord*. Now, in Ecclesiastes v. 6, we have such a case. "Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error (אֵי שָׁמַיִם as here): wherefore should God be angry at thy voice, and destroy the work of thine hands?" The wish to be spoken well of, and to become eminent for piety in the eyes of the people and priest, led this man, while attending public worship in the temple, to vow with his lips more than he could, or more than he really wished to give. By this rash vow, he came under the sin mentioned in this chapter v. 4. But this is not all. When the priest* comes (see 1 Sam. ii. 13) to take his share of the offering according to the law, the man was tempted to deny that he had vowed so much. And thus he fell into the sin of *trespass*, mentioned in v. 15 of this chapter, inasmuch as he withholds what he promised to the house of God. God will destroy his prosperity, unless such a man forthwith bring the trespass-offering. Similar cases might be given; thus, if a man eat the first-fruits (Exodus xxxiv. 26), or shear the first-born sheep. (Deut. xv. 19.) (Ainsworth.) He is to bring "a ram without blemish out of the flock." He is to choose one of the most valuable of his flock, a type of him who was "chosen out of the people," "one that was mighty." (Psalm lxxxix. 19.) It was to be costly; it must not be of an inferior sort, but (Deut. xxxii. 14) of that sort which were "rams of

* The *angel* or messenger seems to be the *priest himself*. So he is called in Malachi ii. 7. And if so, is it not with a reference to the *jealous angel* in Exodus xxxii. 34? The priest is his representative, presiding over the temple.

the breed of Bashan." The priest is to estimate the value according to the standard of the sanctuary. Probably we are hereby taught the costliness of the Redeemer's offering.

Consider the "estimation." It was not every offering that will answer the great end; it must be a costly, precious offering—the precious blood of the Son of God. (2 Pet. i. 19.) Who can tell how high it was estimated in the sanctuary above, where not one spot of sin ever found a rest in the most secret heart of one ministering spirit? The question is asked, Is this *one offering* sufficient for the sinner? The Holy One applies the test of his law, and measures it by his own holy nature, and finds it such that he declares, "I am well pleased;" "I lay in Zion a tried stone;" "He hath magnified the law, and made it honorable."

But, 2. Was it such as reached the case of others? Yes; it was meant for others. He who wrought it out was a surety. His body was "prepared" for the sake of others. His eye ran down with tears for others. The words, such as never man spake, were for others. "He suffered, the just for the unjust."

3. But may I use it? Yes; not only you *may*, but you *must* use it or perish.

Ver. 16. "And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass-offering, and it shall be forgiven him."

The trespasser is to be no gainer by defrauding God's house. He is to suffer, even in temporal things, as a punishment for his sin. He is to bring, in addition to the thing of which he defrauded God, money to the ex-

tent of one fifth of the value of the thing. This was given to the priest as the head of the people in things of God, and representative of God in holy duties. It was to be a *double tithe* because of the attempt to defraud God.* We shall never be gainers by stinting our time and service in the worship of God. What we withdraw from him, he will withdraw from us in another way. Besides, the very fact of cherishing such an idea in our minds will cause the Lord to veil his grace and glory from our view until we have anew sought him by the blood of Jesus. And in the mean time the sorrow and darkness of our heart will teach us that it is a bitter thing to depart from the Lord.

But there is something in this part of the ordinance far more significant still. It seems to exhibit the requirements of God in order to a true atonement. Atonement must consist—

1. Of *restitution of the principle*—restoring all that was lost. The injury done is to be made up by the person submitting to give back every item he took away.

2. Of *the addition of more*. There must be also a making up of the wrong done, by the person suffering loss, as a recompense for the evil. In these two provisions, do we not see set forth in symbol the great fact that God in atonement must get back all the honor that his law lost for a time by man's fraud; and also must have the honor of his law farther vindicated by the payment of an amount of suffering? The *active* obedience of Christ gave the one; his *passive* obedience provided the other.

* The tithe regularly paid was an acknowledgment that God had a right to the things tithed; and this double tithe was an acknowledgment that in consequence of this attempt to defraud him, his right must be *doubly* admitted.

These principles being thus set forth and agreed to, the *ram* was brought forward wherein was exhibited the *person* that was to be the giver of atonement. A ram “out of the flock,” even as Christ was “one chosen out of the people.” (Ps. lxxxix. 19.)

Ver. 17. “And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the Lord: though he wist it not, yet is he guilty, and shall bear his iniquity.”

This is a remarkable passage in proof of the awful sin that may be committed through ignorance, “*Though he wist it not, yet is he guilty.*” Knowledge was within his reach in this case; for the things spoken of are matters connected with sanctuary worship. It is even such a case as Paul’s, whose ignorance was no excuse for his sin, since he might have inquired and known.*

The cases referred to here are evidently those wherein *holy things, or things connected with worship*, were neglected or defectively performed. It is that class of cases wherein—it may be through ignorance—the Lord was defrauded of what was due in his worship.

Vers. 18, 19. “And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest; and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist it not, and it shall be forgiven him. It is a trespass-offering: he hath certainly trespassed against the Lord.”

How emphatic is the rehearsal of his sin, “atonement for him concerning his ignorance wherein he erred and

* Evidently in 1 Tim. i. 13, we are to read thus, “Putting me into the ministry, who was before a blasphemers, and a persecutor, and injurious, though I obtained mercy. For I did all this ignorantly in unbelief,” q. d., for my ignorance and unbelief (both equally inexcusable) led me to these excesses.

wist it not ;” and again, “ he hath certainly trespassed against the Lord ;” though men would have been ready to treat it as a light matter.

Israel was thus shut up to the solemn duty of inquiring into the Lord’s revealed will. By treating ignorance as a sin of such magnitude, the Lord made provision among his people for securing a thorough and continual search into his mind and will ; and thus, no doubt, family instruction was universal in every tent in the wilderness, and the nation were an intelligent as well as a peculiar people.

CHAPTER VI.

Ver. 1. “ And the Lord spake unto Moses, saying.”

THERE was silence again in the holy place, until Moses had recorded the above precepts bearing on Jehovah’s own special worship. And when these trespasses against the first table of the law had been declared and marked, the voice of the Lord was again heard. We may recognize the same voice that spoke on the mountain of Galilee ; for here is the same principle of broad, holy exactness in applying the law as in Matt. v. The mind of the Father and of his Son is one and the same as to the extent of the law, even as it is alike in love to the transgressor.

Vers. 2, 3. “ If a soul sin and commit a trespass against the Lord, and lie unto his neighbor in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbor ; or hath found that which was lost, and lieth concerning it, and sweareth falsely ; in any of all these that a man doeth, sinning therein.”

Here is a specimen selected of the common forms in which defrauding others may occur. There is first a temptation mentioned, to which friends are exposed with one another in private intercourse. A man asks his friend to keep something for him; or in the wider acceptance of the original term, פְּקֻדָּוֹת gives a neighbor a trust to manage for him of any kind, or commits to his care for the time, any article. The Sept. have used the word “παραθηγη,” which, in 2 Tim. i. 12, is rendered, “*what I have committed to him.*” Anything lent to another is included; a tool, like the Prophet’s borrowed axe (2 Kings vi. 5), or a sum of money left in a neighbor’s keeping (Exod. xxii. 7); in short, any “stuff” (Exod. xxii. 7), or articles (פְּקֻדָּוֹת). A lent book, or borrowed umbrella, would come under this law; and how few have the sincere honesty of that son of the prophets, in 2 Kings vi. 5, vexed because the thing injured in their hands was a borrowed thing!—“Alas! my master, for it was borrowed!” The Lord expects, in such case, complete disinterestedness; the man is to do to others as he would have others do to him. Any denial of having received the thing, any appropriation of it to himself, any carelessness in the keeping of it, is a *trespass* in the eye of God. You have wronged God in wronging your neighbor.

The case of “*fellowship*,” or partnership, refers to the transactions of public life; not, however, to openly unlawful acts, but to acts lawful in appearance, while selfish in reality. This points specially to business-transactions, where there ought to be the utmost disinterestedness, one partner giving more scrupulous attention to the interests of the other than to his own, mortifying his jealous self-love by his regard to his partner’s concerns.

This is the generous morality of the God of Israel. The same head would include the conscientious observances of government regulations or commercial laws, as to taxes on goods. These regulations being understood principles on which trade is carried on, are really of the nature of "fellowship." So, also, bargains in trade. But, alas! not many are so jealous as Abraham in Gen. xxiii., to avoid even the appearance of wronging others. Most are as Prov. xx. 14.

"*A thing taken by violence,*" includes cases of oppression or hardship, where mere power deals with weakness. Such was Naboth's case, 1 Kings xxi. 2; such was Isaac's, Gen. xxvi. 4.

"*Or hath deceived his neighbor.*" The word פִּשְׁעָ is rightly rendered, in the Septuagint, ἡδίκησε. It speaks of another form of oppression—"hath deceitfully oppressed." There are cases of strong, but secret terror, as when a landlord uses his pecuniary superiority to constrain a tenant's vote, or force a dependent to attend a particular place of worship. It exists, too, where a mistress thoughtlessly gives too much work to her servants, or where a farmer exacts unceasing labor, from morning to night, at the hands of his ploughmen, or where a shopkeeper's business is carried on at such a rate that his apprentices have no calm rest of body or soul. In another shape, a Jew was guilty of this trespass if, in using the permission (Deut. xxiii. 24, 25) to pluck grapes, or ears of corn, as he passed his neighbor's grounds, he took more than he would have done had he been in his own vineyard or corn-fields.

"*Or hath found that which was lost, and lieth concerning it.*" Unconcerned at the anxiety it may have given to the loser, the man refuses to part with what he

has found. This is surely selfishness in the extreme. But it is so, also, if the finder is not willing to hear of an owner, glad only at his own advantage, and saying, "The owner may never miss it—God has thrown it into my hands." The Lord teaches us not to build up our joy on the loss or sorrow of others.

Such is the kind care of the God of Israel. Is he not still "the eagle" over them, stirring up her nest and fluttering over her young? He teaches his family to be full of love—superiors, inferiors, equals. He would infuse the holy feelings of heaven into the camp of Israel. Truly, society regulated by the Lord is blessed society, for his own love flows through it all, and is the very joints and bands. Hence it is that a sin against a neighbor, in one of these points, is a "*trespass against the Lord*." (ver. 1.) The *selfish* man is an unholy man, altogether unlike God. Yet earth is full of such. When men are happy themselves they take no thought of others' misery. When at ease, they disregard the pain of others. Some even relieve distress out of subtle selfishness, seeking thereby to be free to indulge themselves with less compunction. Not so the Lord. The Eternal Son comes forth from the bosom of the blessed, and for the sake of the vilest dives into the depths of misery. "He restored what he took not away," and "delivered him that without cause was his enemy." And in proportion as we feel much of this love of God to us, we shall feel much love to him, and to our brother also. (1 John iv. 20.)

Vers. 4, 5. "Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, or all that about which

he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass-offering."

Patrick renders ver. 4, "If he sin and acknowledge his guilt;" for if his case were one where witnesses convicted him, then Exod. xxii. 7-9, held good. The case of Zaccheus, on the day of his coming to Jesus ("the day of his trespass-offering" surely), illustrates this restitution as an attendant upon forgiveness. When the Lord forgave him, the same Lord also inclined him to restore what he had unjustly taken, and to give back far more than he had taken.

The fifth part is given, in addition to the principal, just as in the case of holy things being fraudulently withheld. It is a *double tithe* (two tenths) and so is equivalent to a *double acknowledgment* of the person's right to the thing, of which he had been, for a time, unjustly deprived. See chap. v. 15, 16.

No doubt this exceeding jealousy on the part of God in maintaining the rights of men, and exhibiting such strict equity, was intended to display to the world what his own holy character is. The most impartial and extensive justice is here exhibited. And his demand for restitution shows that the Lord will maintain his violated rights to the uttermost. It further proves, that while he requires (as John did, Luke iii. 8, 10-14) repentance and amendment, still it is not these that in any degree satisfy the Lord; for there is, in addition to the restoring of the principal, a new demand by the law, for the very act of attempting to defraud it—one fifth part beyond the former demand! Thus was Israel prepared for an awful enforcement of Divine claims in the person of Immanuel; and thus were they shown what

must be the infinite merit of him who should be able to restore all that had been taken away from his God!

Vers. 6, 7. "And he shall bring his trespass-offering unto the Lord, a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest: and the priest shall make an atonement for him before the Lord: and it shall be forgiven him for anything of all that he hath done in trespassing therein."

"*For any of all the things*"—thus proclaiming that "the blood of Jesus cleanseth from all sin." The case of *presumptuous* sins is not referred to here, for these involved a disregard, in the offender, to the very offerings that could exhibit pardon to his conscience. But this section ends with the proclamation of free forgiveness from all manner of sin. The Lord would thus at once allure the sinner from his transgression, and lead him to the immediate joy of reconciliation. It is the surest and speediest way to lead him out of his former path of guilt. "There is forgiveness with thee that thou mayest be feared."

With Israel, as with us, there were many who saw no meaning or reason in God's appointments. Want of true conviction of sin made them despise these types, while the godly, who felt their loins filled with a grievous disease, found therein their daily refreshment. This is the true sense of Prov. xiv. 9, when properly rendered. "*Fools make a mock of the trespass-offering, but with the righteous it is in esteem.*" The Septuagint seems to have had a glance at this meaning, for they use "*καθαρισμος*" for מִצְּטָה, and they render צִיּוֹן, "*δεκτιος*." The godly cherished these typical delineations of atonement, while the careless, earthly-minded Israelite saw nothing in them to desire. None go to the hiding-place who fear no storm. The stream flows by un-

heeded when the traveller on its banks is not thirsty. The whole will not use the physician. Sense of sin renders Jesus precious to the soul. How Peter loved the risen Saviour who relieved him of the load of his denial! A sight of wrath to come gives a new aspect to every spiritual thing. In Egypt, a sight of the destroying-angel's sword would make Israel prize the blood. Ishmael might have mocked at the ram caught in the thicket; but not so Isaac, who had been bound with the cords of death. It is only "fools" that will "mock at the trespass-offering;" with the righteous it is held in unspeakable esteem. Their song is, "Thanks be unto God for his unspeakable gift!"

Special Rules for the Priests

WHO MINISTER AT THE ALTAR OF GOD.

“GOD . . . HATH RECONCILED US TO HIMSELF BY JESUS CHRIST, AND HATH GIVEN TO US THE MINISTRY OF RECONCILIATION. FOR HE HATH MADE HIM TO BE SIN FOR US, WHO KNEW NO SIN; THAT WE MIGHT BE MADE THE RIGHTEOUSNESS OF GOD IN HIM.”—2 Cor. v. 18, 21.

CHAPTER VI.—CONTINUED.

REGARDING THE WHOLE BURNT-OFFERING.

Vers. 8, 9. “And the Lord spake unto Moses, saying, Command Aaron and his sons, saying, This is the law of the burnt-offering: It is the burnt-offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.”

THE ground traversed over in chapters i., ii., iii., iv., v., is now retraversed, but for a quite different object. Supplemental directions to the priests, in regard to their part in the offering of the sacrifices, is the object in view. But this gives opportunity for the typifying of some most important truths.

“*The law of the burnt-offering,*” or of things to be observed in offering it, is first stated. Perhaps, in ver. 9, we should read the parenthesis thus—“As for the burnt-offering, it is to be burning* on the altar all night until

* Horsley renders מִקְרָה עַל מִקְרָה, “upon the burning fuel;” and others to the same effect. See Ainsworth.

the morning; and the fire of the altar must be kept burning on it." However, retaining our rendering, we have the fact, that the fire must be kept burning the whole night long.

The Holy One speaks again from the holy place. He now tells some of the more awful thoughts of his soul. His words reveal views of sin and righteousness that appear overwhelmingly awful to men. His eternal justice, flaming forth against all iniquity, is declared to Israel in the *fire* of the altar. This fire is never to be extinguished; "for every one of his righteous judgments endureth forever." (Ps. cxix. 160.) It burns all night long—an emblem of the sleeplessness of hell, where "they have no rest, day nor night"—and of the ever-watchful eye of righteousness that looks down on this earth.

Perhaps it was intended to exhibit two things :

1. "The smoke of their torment ascendeth up forever and ever tormented with fire and brimstone in presence of the holy angels, and in the presence of the Lamb." (Rev. xiv. 10, compared with ver. 18.) The whole camp saw this fire, burning in the open court all night long. "So shall you perish," might an Israelitish father say to his children, taking them to his tent door, and pointing them, in the gloom and silence of night, to the altar, "So shall you perish, and be forever in the flames, unless you repent!"

2. It exhibited, also, the way of escape. See, there is a victim on the altar, on which these flames feed! Here is Christ in our room. His suffering, seen and accepted by the Father, was held forth continually to the faith of Israel, night and day. And upon that type, the pledge and token of the real sacrifice, did the eye of the Father

delight to rest night and day. It pleased him well to see his justice and his love thus met together there. And the man of Israel, who understood the type, slept in peace, sustained by this truth which the struggling rays from the altar gleamed into his tent.

Ver. 10. "And the priest shall put on his linen garment, and his linen breeches shall be put upon his flesh, and take up the ashes which the fire hath consumed with the burnt-offering on the altar, and he shall put them beside the altar."

The linen* garment is the type of purity, as we see in the book of Revelation xix. 8. The priest is the emblem of the Redeemer in his perfect purity coming to the work of atonement. The word for garment† means a suit of clothes. It takes in the linen breeches, as well as all the other parts of the priest's dress. His whole suit is to be the garb of purity. It is not *glory*; these are not the "golden garments." It is holy humanity; it is Jesus in humiliation, but without one stain of sin. There is a special reason for the direction as to the linen breeches. It is meant to denote the completeness of the purity that clothes him; it clothes him to his very skin, and "covers the flesh of his nakedness." (Exod. xxviii. 42.) It was not only our unrighteousness, and our corrupt nature, that Jesus was free from; but also from that other part of our original sin which consists in *the imputed guilt of Adam*. The linen breeches that "covered the nakedness" of the priest, lead us back at once to our first parents' sin, when they were naked and ashamed in the garden, after the Fall. Here we see *this sin* also covered.

* The word is כָּרָן, not שָׂשָׁן. The latter is a finer sort, supposed to be silk.

† כָּרָן, the ך in which, in the opinion of Ewald, is merely the sign of the Status Constr., as in הַיָּהוָה.

He who comes to atone for all our sins has himself freedom from all—completely pure.

“*He shall take up the ashes which the fire has consumed,*” i. e., the ashes of that which the fire has consumed, viz., the wood. By the figure which grammarians call ellipsis, or breviloquence, “ashes” is used for the material out of which ashes came, as Isa. xlvii. 2, speaks of grinding “MEAL.” (Ainsworth.) The wood was underneath the burnt-offering.* This being done, the ashes were to be placed by themselves, for a little time, “beside the altar.” All eyes would thus see them and take notice of them, before they were carried out into a clean place.

Probably there were two reasons for this action.

1. The fire was thus kept clear and bright, the ashes being removed. God thereby taught them that he was not careless as to this matter, but required that the type of his justice should be kept full and unobscured.

2. The ashes were shown for the purpose of making it manifest that the flame had not spared the victim, but had turned it into ashes. It was not a mere threatening when the angels foretold that Sodom and Gomorrah were to be destroyed for their sins; their doom (2 Pet. ii. 6) is declared to have come on them, “turning them to ashes.” So here, all that was threatened is fulfilled. There the ashes lie; any eye may see them. The vengeance has been accomplished! The sacrifice is turned into ashes! Justice has found its object! The lightning has struck the lightning-rod, and is now passed! View Ps. xx. 4, in this light—“Remember all thy offerings and accept”—

* Another rendering is, “The ashes of the fire that has consumed the burnt-offering on the altar.” (Horsley.) But this requires a transposition of the words.

turn to ashes—"thy burnt-sacrifice." The Lord's arrows are not pointless; he performs all his threatenings, for he is holy. "O Lord God of hosts, who is a strong Lord like unto thee? or to thy faithfulness round about thee?" (Ps. lxxxix. 8.)

Ver. 11. "And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place."

The priest, coming out of the sanctuary, lays aside these linen garments, and goes forth out of the camp in another dress. These linen garments are now reckoned polluted; the sin he carried in with him cleaves to them. In another linen dress, therefore—another priestly suit*—he goes on to the spot where the ashes were to be left, as memorials of the curse having come on the victim. May this be intended to show that Christ, specially at his death, was to be "numbered with the transgressors?" He seemed to die as one who had no holiness, no righteousness, no innocence. "*He made his grave with the wicked.*" But, casting off this appearance of being a transgressor, as he cries, "It is finished," he is carried to a clean spot. His surety-character appeared—he is buried in Joseph's tomb.†

* Some think this must have been a dress of meaner materials than the linen, to represent sin cleaving to him. But where do we ever read of such?

† Some propose to change the rendering of Isa. liii. 9, in order to bring out explicitly the fact that Christ *died* among *transgressors*, but was *buried* with the *rich*. But is there any ground for this proposed change? Whether the original admits of it, is doubtful; for few Jews will be satisfied with the rendering of *בביתו*, "his tomb." Would it not be better, far, to keep the present much more obvious rendering—

"*He made his grave with the wicked* (plural),

And with the rich (singular), *in his death*," i. e., when he died.

“*Unto a clean place;*” as in chap iv. 12. In after days this clean place may have been some spot beyond the walls of Jerusalem. In Jer. xxxi. 40, “the valley of the ashes” is mentioned; a place which was used for this purpose, and may have been at the very Calvary where the Great Sacrifice was offered and its ashes laid.

Ver. 12. “And the fire upon the altar shall be burning in it (i. e., on the bosom of the altar;) it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt-offering in order upon it; and he shall burn thereon the fat of the peace-offerings.”

At the hour of his death, behold the providence of God! A rich man, one of the most honorable and esteemed in Jerusalem, a member of Sanhedrim, and a disciple, unexpectedly appears at Calvary. This was Joseph of Arimathea, without exception the most singularly noble character introduced to us in the Gospels. This rich man had been *driven into concealment* by the plots formed against him by the Jews, on account of his defending Jesus in the Sanhedrim openly. (Luke xxiii. 51.) This is what John says, chap. xix. 38. “Being a disciple,” “*κεκρυμμενος δε δια τῶν φόβων τῶν Ἰουδαίων*”—not “SECRETLY,” for it is not “*κεκρυμμενος*,” though even the *adverb* might mean, as in the Septuagint of Jer. xiii. 17, “*in secret places*,” but “*secreted*,” or forced to hide by reason of their plots. He was the very contrast to timid Nicodemus, bold and unreserved. Behold! then, this man suddenly returns to the city; and finding that all is over, he boldly seeks the body of Jesus, his beloved master. And next, he and Nicodemus—two rich men, but the one all boldness, the other nervously timid—lay the body in its silent tomb. And where is the tomb? “*In the place where he was crucified*” (John xix. 41); that is, at the very spot where criminals were put to death, and where they used to be buried. Extraordinary as it may appear, *this very spot* was the spot where *Joseph’s new tomb* was hewn out of a rock! The stony sides of the tomb—the new tomb—“*the clean place*,” where Jesus was laid—were part of the malefactors’ hill? His dead body is “*with the rich man and with the wicked*” in the hour of his death! His grave is the property of a rich man; and yet the rocks which form the partition between his tomb and that of the other Calvary malefactors, are themselves part of Golgotha. Is there not here a fulfilment of Isaiah’s words to the letter, and that in a way so unlikely, that no eye could have foreseen it but his who foreordained the whole?

Formerly the fact was mentioned of the fire never being allowed to go out. Here there is mention made of the manner in which it was kept burning. The wood was to be supplied constantly in sufficient measure, and the sacrifice laid thereon. There is an object for the Divine justice to seize upon; and this victim must be shown every morning, exposed to that intolerable flame. Christ bears the vehement heat of Jehovah's altar—the reality of wrath.

There is no "*putting out*" of this fire.* "*The fire is not quenched,*" is Christ's own expression; perhaps in reference to this type. (Mark ix. 44.) There will be no putting out of these flames in eternity—no waters to quench them—no interference of God's mercy to end them. The company of their ungodly friends will not "put out" any of the torments of the damned; nor shall any intellectual efforts "put them out" by keeping men busy in their thoughts. Christ's agony is the proof of this. If ever God would have "put out" one flame, it would have been in his case. Yet he withheld no suffering—"all his waves" were against him; he laid him in "the lowest pit."

Perhaps "*burn the fat of the peace-offerings*" is introduced here to show how the flame was to be fed. The fat must feed it till it blazes bright and strong, casting its light through the darkness, in view of all the camp. It

* In Song viii. 6, "vehement flame" is most generally understood to be, "the flame of Jehovah" (לֵהָבֶתָּהּ יְהוָה). The love of Jesus is seen in proportion as we see the heat of the wrath which he bore for us. "Love is strong as death—like the flame of Jehovah," *i. e.*, on the altar. How great was the sin of Ahaz, 2 Chron. xxviii. 24, when he shut up the temple! for in so doing he was attempting to extinguish the perpetual fire on the altar, as if thereby to hide from his view the type of God's justice and a coming hell—a sin-avenging God.

was an awful view of Divine justice ; it figured out the tremendous fierceness of Almighty wrath. Yet inasmuch as it is “ *the fat of peace-offerings,*” a discerning, believing worshipper may find the elements of peace even here. The peace-offering on which that flame has fed declared his reconciliation ; so that he can read the assurance of his acceptance even in these flames ! Justice fully satisfied, and yet the worshipper standing in peace, is the truth taught us by the blazing flame of this altar. “ *Our God is a consuming fire.*”

Ver. 13. “ The fire shall ever be burning upon the altar ; it shall never go out.”

Throughout we are emphatically shown that this fire has no end. We are reminded of John’s words, “ The wrath of God *abideth* on him” (John iii. 36), and Christ’s thrice repeated declaration, “ Where their worm dieth not, and their fire is not quenched.” (Mark ix.) The word for “ go out” is the same that elsewhere is rendered “ *quenched*” (הִקְפָּה). The *eternal* justice of Jehovah shall never cease to find fuel in hell ; and never shall it cease to find satisfaction in the Altar of the Great High Priest. Hence we see that an *everlasting* righteousness was what we needed. (Dan. ix. 24.) “ *Eternal* redemption” is what has been obtained for us. (Heb. ix. 12.)

REGARDING THE MEAT-OFFERING.

Ver. 14. “ And this is the law of the meat-offering : the sons of Aaron shall offer it before the Lord, before the altar.”

The duties of the priest are dwelt upon here. The officiating priest shall take the meat-offering from the worshipper, and shall present it. He shall do this

solemnly, coming up “*before the altar,*” *i. e.* in front of it, in sight of all the people who stand by. For thus the dedication of all that the man has—body and property, as well as soul—is publicly declared. All are witnesses that now he is not his own.

Ver. 15. “And he shall take of it his handful, of the flour of the meat-offering, and of the oil thereof, and all the frankincense which is upon the meat-offering, and shall burn it upon the altar for a sweet savor, even the memorial of it, unto the Lord.”

When the *memorial* (see chap. ii. 2) was taken and burned, the offerer saw a sight that refreshed his soul. He saw the altar smoking, and felt the air breathing with his accepted gift,—“a savor of rest.” It was on such occasions as these that the priests exhibited salvation and its results so fully to the comfort of the worshippers, that “the saints shouted for joy.” (Psalm cxxxii. 16.)

Ver. 16. “And the remainder thereof shall Aaron and his sons eat; with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.”

It ought to be rendered, “unleavened shall it be eaten;”* that is, the remainder which Aaron and his sons received as their part, shall be eaten in the form of unleavened bread. There must not be anything in it that would intimate sin and corruption; for since the memorial has been offered, the remainder is reckoned pure, so pure that it may be put into the hands of the priests as food, and eaten on holy ground. It may present to us the fact, that when *Jesus* was once offered as a “sweet savor of rest,” then *what remained*, *viz.*, his body the

* ἀζυμα βρωθησεται, Sept., eaten as unleavened, “comedet absque fermento,” Vulgate.

Church, was pure, and might be freely admitted to holy ground, to heaven and to all heavenly employments.

The “*holy place*” here is the *court of the tabernacle*, ver. 26, where the altar and laver stood. It is “holy” on the same principle that Peter calls the hill of transfiguration “the holy mount” (2 Pet. i. 18); and because the same God was present there who made the place “holy ground” to Moses at the bush. (Exod. iii. 5.) There is a passage in Numbers xviii. 10, where the court seems to be called “most holy:” “In the most holy place shalt thou eat it”—unless we render the words (as Horsley proposes) “Among the most holy *things* thou shalt eat it.” Patrick’s explanation of it, by a reference to the holy chambers in Ezekiel xlii., is altogether out of the question. It seems to be simply the Lord’s presence hallowing the courts where such offerings were made that is meant.

Leviticus xxiv. 9, and elsewhere, again, calls it “the holy place.” And no wonder; for it was “*at the door of the tabernacle*” (viii. 31), which seems to mean opposite the altar, which was the prominent object in the view of all in the courts, but specially of any at the entrance. To this allusion is made in Isa. lxii. 9, when thank-offerings of corn and wine are spoken of as feasted “*in the courts of my holiness.*”

Ver. 17. “It shall not be baked with leaven. I have given it unto them for their portion of my offerings made by fire; it is most holy, as is the sin-offering, and as the trespass-offering.”

They are directed not to use it as they might do bread at their own dwellings: “There must be no *leaven* in it, for it is a gift to them from me. Let it, then, derive its sweetness and relish to their taste from the considera-

tion that it is my gift to them." This is truly like Hannah, Samuel's mother; when rejoicing after her son's birth she sings, not of her joy in her first-born, but of her joy in Him who gave her the rich gift, "My heart rejoiceth *in the Lord*, mine horn is exalted *in the Lord*." (1 Sam. ii. 1.) There is here, also, a cheering notice of the full communion that subsists between God and his people. "*I have given it for THEIR portion, out of MY offerings.*" As if there was an intercommunity of goods—of blessings—between God and his people. He and they alike feast upon the same holiness and purity found in the Righteous One.

Ministers, and indeed all God's people, are here taught not to consider the smallest service or offering as unimportant. Lest these "cakes," and "flour," and "baken things" should be treated slightly, the Lord as solemnly declared, "It is most holy, as is the sin-offering, and as the trespass-offering."

Ver. 18. "All the males among the children of Aaron shall eat of it. It shall be a statute forever in your generations concerning the offerings of the Lord made by fire: every one that toucheth them shall be holy."

While all the males of Aaron's line might eat thereof, every one must remember in all generations to do so with deep reverence; for "every one (or everything) that toucheth them shall be holy." Any person or thing touching them was to be reckoned as *set apart* to holy purposes, to be treated accordingly. Garments, vessels, or the like, must be then considered as on holy ground; and accordingly, must be washed in clean water, as an emblem of setting apart from common use. *Persons*, too, that came in contact, must wash themselves, being,

like Moses at the bush, suddenly drawn into God's presence, where they must put off the shoe.

What a circle of deep awe was thus drawn round the altar and its offerings! "God is greatly to be feared in the assembly of his saints, and to be had in reverence of all that are about him." (Psalm lxxxix. 7.) Nothing is more blissful than God's presence, yet nothing more solemnizing. Bethel was "the gate of heaven," and yet "how dreadful!" This is holy bliss; it is not as the world's joy.

Vers. 19, 20. "And the Lord spake unto Moses, saying, This is the offering of Aaron and of his sons, which they shall offer unto the Lord in the day when he is anointed; the tenth part of an ephah of fine flour for a meat-offering perpetual,* half of it in the morning, and half thereof at night."

"*A meat-offering perpetual*" means that this shall be *in all ages* the manner of the *priest's meat-offering*. The common priests and Aaron offered it at their first entering on office, and that is "the *day when he is anointed*." They had been already told *what* to bring, in Exod. xxix. 2, but they are told *how* to bring it,—what ceremonies to use in the bringing of it.

The priest's meat-offering was of "fine flour," in "cakes and wafers" (Exod. xxix. 2), and "baken in the pan." (ver. 21.) It thus contained a reference to the *two* most common sorts of meat-offering mentioned in chap. ii. 1-6. It was neither the richest nor the poorest.

The omer, or tenth part of the ephah, is fixed on as the measure. It might remind them of the *omer of manna* which they used daily to gather; and the omer of it kept in the golden pot. When they remembered that manna, would not their hearts naturally feel their

obligations to devote all their substance to him who gave them bread from heaven, and was still commanding the blessing on their fields and dwellings?

Ver. 21. "In a pan it shall be made with oil; and when it is baked, thou shalt bring it in: and the baked pieces of the meat-offering shalt thou offer for a sweet savor unto the Lord."

They were to bring it ready-baken, that is, prepared in the form of cakes and wafers, as Exod. xxix. 2 directed, and as chap. ii. 5 appoints in regard to things baken in the pan.

The *oil*, and other particulars, have been noticed above. The bringing it to the altar, all ready, may have been meant to teach the need of a fully prepared offering—nothing imperfect—if presented to the Lord for acceptance.

Vers. 22, 23. "And the priest of his sons that is anointed in his stead shall offer it: it is a statute forever unto the Lord: it shall be wholly burnt. For every meat-offering for the priest shall be wholly burnt: it shall not be eaten."

The ministering high-priest already in office presented this offering of the sons of Aaron on the day of their consecration.

It is particularly declared that it must be "*wholly burnt*"—"not eaten"—because it was a priest's offering. (See ver. 30, also.) This prefigured, no doubt, the truth that Christ gave himself, entirely and completely, as the offering. This type refers to the Saviour alone, not to his people. It is speaking only of the Head, not of the members. He who was his people's priest, in giving himself, gave himself wholly, soul and body, to the consuming flame. "Our God is a consuming fire;" and that fire withered his spirit as he bore the curse. This

meat-offering was wholly burnt, because it is the meat-offering of the priest, who is the type of Jesus.

REGARDING THE SIN-OFFERING.

Vers. 24, 25. "And the Lord spake unto Moses, saying, Speak unto Aaron and to his sons, saying, This is the law of the sin-offering: In the place where the burnt-offering is killed shall the sin-offering be killed before the Lord; it is most holy."

It must be brought solemnly before the Lord, like the great burnt-offering, and killed on the same spot, on the north side of the altar (i. 11). It is to one and the same atonement that all these sacrifices refer.

It is "most holy." All sacrifices were to be regarded with the deepest awe. For it was as if the worshippers were standing at the cross, where the Marys stood, and saw the Saviour die. Or, like the heavenly host, when they saw the disembodied soul (*"the blood was the life"*) of the Redeemer come in before the Father, at the moment the last mite was paid, and he had cried, "It is finished." Was there ever such an hour in heaven? or shall there ever be such an hour in earth or heaven? Even in the act of accepting the atonement made, how solemnly does the soul feel that receives it! See Isaiah, when the live coal touched his lips. What, then, must have been the hour when atonement itself was spread out complete? The hour when a lost sheep returns is solemn; but what is this to the hour when the shepherd himself returned?

Ver. 26. "The priest that offereth* it for sin shall eat it; in the holy place shall it be eaten, in the court of the tabernacle of the congregation."

* *הַזֹּבֵחַ הַחַטָּאת אֵת*. May it be, "Who maketh it sin;" i. e., by thus offering it, he makes it a mass of sin? See this use of the word in chap. ix. 15.

The Lord who “by himself purged away sin,” holds communion with the once sinful man. He accepts the offerer who presents this sacrifice. In Hosea iv. 8, this rite is referred to—“They eat up the *sin-offering* of my people” (הַזָּאֵה); and then “lift up their hearts to their iniquity.” The degenerate priests one moment engaged in duty, and the next ran back to sin.

Vers. 27, 28. “Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place. But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brazen pot, it shall be both scoured and rinsed in water.”

How awful is atoning blood! Even things without life, such as garments, are held in dreadful sacredness if this blood touch them. No wonder, then, that this earth, on which fell the blood of the Son of God, has a sacredness in the eye of God. It must be set apart for holy ends, since the blood of Jesus has wet its soil. And as the earthen vessel, within which the sacrifice was offered, must be broken, and not used for any meaner end again; so must this *earth* be decomposed and new-moulded, for it must be kept for the use of him whose sacrifice was offered there. And as the brazen *vessel* must be rinsed and scoured, so must this earth be freed from all that dims its beauty, and be set apart for holy ends. It must be purified and reserved for holy purposes; for the blood of Jesus has dropt upon it, and made it more sacred than any spot, except where he himself dwells. “My holy mountain” (Isa. xi. 9), is the name it gets from himself, when he is telling how he means to cleanse it for his own use.

Vers. 29, 30. “All the males among the priests shall eat thereof: it

is most holy. And no sin-offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire."

Again the awful sacredness of it is declared. It seems as if nothing was so fitted to teach us holiness as complete atonement. "He sitteth between the cherubim," says Ps. xcix. 1, looking down on the sprinkled blood; therefore, "Let the earth be moved."

The sin-offerings are the class of sacrifices mentioned as "*those whereof any of the blood is brought into the tabernacle to reconcile withal in the holy place.*" Now, these will be found to be the same sin-offerings that were "*burnt without the camp.*" (Heb. xiii. 11.) All of which specially and peculiarly prefigured the entireness of the Saviour's work. (See chap. iv. 12.) On this account they are never to be eaten, but all consumed; as observed in a similar case, ver. 23. On some occasions the Lord is pleased to exhibit parts of the truth separately, withdrawing our view, for the sake of deeper impressiveness, from all but one point at a time. This seems to be done here. We are here led to notice the entireness and completeness of the offering, apart from the results of restoring fellowship between the sinner and his God, which "eating" would have intimated. The transfer of the offerer's guilt to the victim was so complete that the victim is altogether polluted—all "*made sin.*" Hence nothing of it whatsoever must be used; the fire must thoroughly consume it all. Thus we behold the debt, and the gold that pays it all told down on the floor of the holy place! What a debt! What a payment! The last might is there! Behold the demands of a holy God! And these all met and satisfied! Behold the sacrifice and the fire!—and then the sacrifice

“*wholly consumed!*” How fierce the heat of the flame! How complete the consumption! Thus terribly pure is the justice of the Lord in vindicating his holy law; and thus, to the fullest measure, did the atonement meet the requirements of that eternal law—that jealous God—who is “Holy, holy, holy.”

CHAPTER VII.

REGARDING THE TRESPASS-OFFERING.

Vers. 1, 2. “Likewise this is the law of the trespass-offering: it is most holy. In the place where they kill the burnt-offering shall they kill the trespass-offering; and the blood thereof shall be sprinkled round about upon the altar.”

So much had been said of the blood of the sin-offering, in chap. iv., that there was no need to call attention to that matter in giving directions to the priests regarding it. But there had been little said about the blood of the trespass-offering; and therefore it is specially noticed here. The blood must be “*sprinkled round about upon the altar.*” Surely Israel must have felt that their souls were reckoned very guilty by their God, since he spoke to them so continually in the language of *blood*. None but a heavy-laden sinner could relish this never-varying exhibition of blood to the eye of the worshipper. The pilgrims to Zion, in after days, must often, as they journeyed through the vale of Baca, have wondered what was to be seen and heard in the courts of the Lord’s house, of which the worshippers sang, “*How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea even fainteth for the courts of the Lord; my heart*

and my flesh crieth out for the living God." "Blessed are they that dwell in thy house!" (Ps. lxxxiv. 1, 2, 4.) And when they arrived, and saw in these courts *blood* on the altar, *blood* in the bowels of the altar, *blood* on its four horns, *blood* on its sides, *blood* meeting the eye at every turn, none but a deeply convicted soul, none but a soul really alive to the guilt of a broken law, could enter into the song, and cry with the worshippers, "*How amiable!*" Even so with a preached Saviour at this day, and a sin-convicted soul!

Vers. 3, 4, 5, 6. "And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards, and the two kidneys, and the fat that is on them,* which is by the flanks, and the caul that is above the liver, with the kidneys, it shall he take away: and the priest shall burn them upon the altar for an offering made by fire unto the Lord: it is a trespass-offering. Every male among the priests shall eat thereof: it shall be eaten in the holy place: it is most holy."

These rites had been prescribed, in chaps. iii. and iv., in regard to other offerings, but had not been prescribed as belonging to the trespass-offering. And as the *priests* are specially instructed here, the specific directions come in appropriately here.

The Lord does not weary of repeating these types, both because of his wondrous love to the sinner, and his still more unfathomable love to him whom he holds out to fallen man in each of these figures, his Well-beloved.

Ver. 7. "As the sin-offering is, so is the trespass-offering: there is one law for them: the priest that maketh atonement therewith shall have it."

* "The fat that is on them," and that, too, which is "on the flanks"—a construction similar to Ps. cxxxiii. 3, "The dew of Hermon, and also the dew that descendeth on the mountains of Zion."

One law, not in regard to all the ceremonies used therein, but in regard to this special circumstance of the priest having the pieces left as his portion. (See in chap. vi. 26.) The design of this may have been to fix attention on one special result of atonement, viz., that he who is the means of making atonement has a claim on *all* that the offerer brings; thus showing forth Christ's claim on his people for whom he atones. "Ye are not your own; for ye are bought with a price." (1 Cor. vi. 20.)

GENERAL RULE REGARDING PORTIONS BELONGING TO THE
PRIESTS.

Ver. 8. "And the priest that offereth any man's burnt-offering, even the priest shall have to himself the skin of the burnt-offering which he hath offered."

This general rule seems naturally to follow the special case just noticed in ver. 7. There we see "*the skin*" given to the priest, irresistibly reminding us of the *skins* that clothed Adam and Eve. If Jesus, at the gate of Eden, acting as our Priest, appointed sacrifice to be offered there, then he had a right to the *skins*, as priest; and the use to which he appropriated them was *clothing Adam and Eve*. He has clothing for the naked soul—"fine raiment" (Rev. iii. 18)—obtained from his own sacrifice. Even at the gate of Eden he began to "counsel us to buy of him fine raiment that we might be clothed." And this is his office still. (Rev. iii. 18.)

Vers. 9, 10. "And all the meat-offering that is baked in the oven, and all that is dressed in the frying-pan, and in the pan, shall be the priest's that offered it. And every meat-offering, mingled with oil, and dry, shall all the sons of Aaron have, one as much as another."

"*All the meat-offering*"—after the memorial was

taken, of course ; see chap. ii. 2, 9. All the kinds of meat-offering are mentioned here—those prepared in the oven, *frying-pan*, and *pan*. Then, in ver. 10, the *heap of fine flour* is meant by “every meat-offering mingled with oil, and *dry*.” It is not baked, but *dry*; the oil being on it merely to consecrate it.

The meaning of this part of the type has already been noticed in chap. ii.

REGARDING PEACE-OFFERINGS.

Ver. 11. “And this is the law of the sacrifice of peace-offerings, which he shall offer unto the Lord.”

The Jews say that the peace-offerings for *thanksgiving* were brought on such occasions as Psalm cvii. mentions—on occasions of deliverance from danger in travelling the desert, or voyaging the sea, or captivity, or sickness. The words used in that Psalm countenance the idea, ver. 22, “*And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.*” Peace-offerings brought on occasion of a *vow* were probably very similar, but with this difference, that *in the time of danger*—e. g., a storm at sea, or simoon in the desert—they were promised or vowed to the Lord. Such *vowed peace-offerings* go under the name of “*sacrifices of thanksgiving*,” in Ps. cxvi. 17, compared with 1, 14, 18.

Those called “*voluntary*” (זְבֻלָּה), were probably brought just because the soul of the worshipper was, at the time, overflowing with gratitude ; there was not, in this case, any peculiar event to call it forth. They were nearly allied to *praise*, in so far as both *these offerings* (“*freewill offerings*”) and *praise* were dictated simply by the fulness of the worshipper’s heart. Hence the

phraseology of Ps. cxix. 103, "Accept, I beseech thee, the freewill offerings of my mouth." And Heb. xiii. 15, "By him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name."

Ver. 12. "If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and cakes mingled with oil, of fine flour, fried."

The last clause means, "the cakes mingled with oil shall be made of fine flour prepared." The second sort of meat-offering is fixed upon as the kind to be brought along with peace-offerings; because, perhaps, it was understood that the offerer was a man able to bring this, if he could afford to bring a thanksgiving sacrifice. And the *meat-offering* naturally accompanies an expression of gratitude; for it is a binding of the offerer to the Lord, *himself and all he has*, body and substance, as well as soul. So in Ps. cxvi., where the vows are paid by a sacrifice of thanksgiving, we hear the offerer saying also, in ver. 16, "O Lord, truly I am thy servant." What is the meaning of the redeemed casting even their crowns at Christ's feet? Is not this their expression of abounding gratitude? They would fain have nothing of their own. Let all be his.

Vers. 13, 14. "Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace-offerings. And of it he shall offer one out of the whole oblation for an heave-offering unto the Lord, and it shall be the priest's that sprinkleth the blood of the peace-offerings."

Here is a remarkable appointment. "*Leavened bread*" is to be offered. To understand this, we are to keep in mind that this is a *peace-offering*, and therefore the

offerer is in a reconciled state toward God. His sins are all forgiven; there is peace between him and his God. But this reconciliation does not declare that there is no corruption left remaining in the worshipper. Perfect pardon does not imply perfect holiness. There is a remnant of evil left. But here we see that remnant of evil brought out before the Lord. The "*leavened cakes*" intimate the corruption of the offerer; and, God having graciously accepted him, and delivered him from evils in the world (for this is an offering of thanksgiving for special mercies), he testifies his gratitude by bringing out what of corruption is found in his soul, that it may be removed. "Being made free from sin, ye have your fruit unto holiness." (Rom. vi. 22.)

And to express yet more fully the intention of bringing out this "*leavened bread*," the 14th verse tells that it is to be "*heaved to the Lord*."* One cake of this bread that is leavened is heaved up to the Lord; the priest lifts it up before the Lord, and, in the sight of all the congregation, waves it to the four quarters of the heavens, as a sign that he is giving it over to the Lord. Thus the grateful offerer presents to the Lord all he has, and spreads out his very corruptions to be dealt with as the Lord sees good. Was he not saying, while the priest thus waved the leavened cake to the four winds, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." (Ps. cxxxix. 23,

* The word is תרומה, and the "wave-offering" is תנופה. Both words imply the same action; but the former is the more comprehensive. The "wave-offering" is confined to lesser things, that could easily be lifted up. Neither term implies anything as to a new *kind* of sacrifice, but only a new *mode* of presenting the sacrifice.

24.) Patrick remarks that the *leavened bread* was not put upon the altar. It is held up in order to be removed.

Ver. 15. "And the flesh of the sacrifice of his peace-offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning."

The priest that sprinkled the blood was to eat the pieces of this peace-offering the *same day* that it was offered. Some say, this rule prevented covetousness arising in the priests; no one had it in his power to hoard up. Others say, this rule was fitted to promote brotherly love; for he must call together his friends, in order to have it all finished. But these uses are only incidental. The true use lies much nearer the surface. Israel might hereby be taught to offer thanksgiving while the benefit was still fresh and recent. Besides this, and most specially, the offerer who saw the priest cut it in pieces and feast thereon, knew thereby that God had accepted his gift, and returned rejoicing to his dwelling, like David and his people, when their peace-offerings were ended, at the bringing up of the ark. (2 Sam. vi. 17-19.) The Lord took special notice of this free, spontaneous thank-offering, inasmuch as he commanded it to be immediately eaten, thus speedily assuring the worshipper of peace and acceptance. The love of our God is too full to be restrained from us one moment longer than is needful for the manifestation of his holiness.

Vers. 16, 17. "But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten: but the remainder of the flesh of the sacrifice on the third day shall be burnt with fire."

This is the case of a peace-offering offered on occasions

when the man had bound himself by a *vow* to present it; and those other occasions when he brought it *voluntarily*, that is, of his own thought, although nothing special had occurred to him to draw it forth. There is one particular in which this offering is to be dealt with differently from the first kind. The time within which it must be eaten is never extended beyond the *third* day; and if any portion remained so long as the third day, that part is to be forthwith brought out and burnt. Every precaution is taken that none of the portions ever suffer the taint of corruption. The type refers to the incorruption of the Surety, after being offered as a sacrifice. When the third day came round, God completed his testimony to the acceptance of his Son's work, by forthwith raising him from the dead, ere corruption could begin. It seems to be implied here, that "*what remained*" was to be speedily consumed on the third day—perhaps as soon as morning dawned, in order to be the more exact type of the resurrection; "*early on the first day of the week.*"

Ver. 18. "And if any of the flesh of the sacrifice of his peace-offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed to him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity."

How strictly is the type guarded, that so there may be no misrepresentation of the Antitype. Lest possibly it should corrupt by the third day, it is never to be eaten then; for in eating it pure, holy fellowship with God must be set forth. They must make haste, therefore, to eat it; they might eat it the very same day as it was offered (ver. 16). Why, then, delay? And to ensure attention to this, the *offerer's* own interest is bound up with it; for here it is declared that *he* loses the whole

comfort of his offering if any part should be left till the third day—"it shall not be imputed to him," *i. e.*, not reckoned as a peace-offering at all. And if any one rashly persist in eating it, or eat it ignorantly, on that day, he is defiled and unclean.

How careful ought we to be to represent Christ's work to our people exactly as it is held forth in Scripture. How jealous ought we to be of any departure from the pattern shown to us, since the Father is so jealous over even the figures and emblems of the doing and suffering of his beloved Son. We need all wisdom and prudence; our people need to implore such direction for us; and they, on their own part, need the spirit of wisdom and revelation in the knowledge of Christ, in order to receive without mistake what is set before them.

Ver. 19. "And the flesh that toucheth any unclean thing shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof."

Here it is commanded, *first*, that the flesh be clean; *next*, that they be clean who eat it. The priests must keep off from the peace-offering the approach of anything unclean; and having thus guarded the flesh and kept it pure, they must take care that those who feast thereon be ceremonially clean. It is an *accepted work* that must form our food; and it must be fed upon by *accepted persons*. Hence the case of the Jews in John xviii. 28: they wished to eat the peace-offerings that accompanied the Passover, and therefore kept themselves from ceremonial defilement.

Here is again brought before us the jealous care of God. He must show himself holy, even while he pours out his love. His unalterable righteousness and purity

must be manifested at the tomb of Jesus, in the very hour when he is about to declare the Surety's work accepted, and access open for the sinner to the bosom of his God.

Vers. 20, 21. "But the soul that eateth of the flesh of the sacrifice of peace-offerings that pertain unto the Lord, having his uncleanness upon him, even that soul shall be cut off from his people. Moreover, the soul that shall touch any unclean thing, as the uncleanness of man, or any unclean beast, or any abominable unclean thing, and eat of the flesh of the sacrifice of peace-offerings which pertain unto the Lord, even that soul shall be cut off from his people."

This "*cutting off from his people*" seems to be, not death, but complete expulsion from all ordinances. The person was excommunicated, and left to the judgment of God. It seems, from chap. xxii. 4-9, that death was sometimes sent by God immediately, to ratify the act of the priests. The act was, in such cases, like breaking through the fence drawn round mount Sinai, and coming in to gaze. The *source* of the sin, we should observe, is comparatively immaterial, if the fact of the sin be established. "Whether from man, beast, or thing," it mattered not, if *uncleanness* had been contracted. The Lord shows us that theories as to the *origin of evil*, and apologies drawn from the manner in which we were led astray, can have no effect in disproving the sin itself. It seems implied, also, that no man was to be allowed to plead that it happened accidentally, or was only a trivial matter; the enumeration of "*man, beast, thing,*" is sweeping and decisive.

And now, we see the reference in Psalm xxii. 27, "*The meek shall eat and be satisfied.*" The *meek* are *they* who bow to God's will and follow his rules. They may freely eat when complying with his rules. In that

Psalm, the food is Christ, our slain lamb, of whom we may freely partake as often as we will, if only we comply with the rule to come to this feast on the simple warrant, "All things are ready." So to come is true *meekness*.

GENERAL LAWS REGARDING THE FAT AND THE BLOOD.

Vers. 22, 23. "And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat."

Probably the frequent occurrence of *fat* in the peace-offerings led to the introduction of this rule in this place; and the prohibition of *fat* was naturally connected with that regarding *blood* in ver. 26.

These three, "*ox, sheep, goat,*" include all the classes of animals offered in sacrifice. And "*the fat*" forbidden is all those pieces elsewhere mentioned as sacrificial, devoted to the fire. On feast-days, we read of the people "eating the fat and drinking the sweet." In this case, the fat of sheep and oxen seems meant. But the pieces were not the sacrificial pieces. Our rendering conveys too wide a prohibition; it ought to be rendered, "*Ye shall not eat any fat of ox,*" &c., viz., any of that spoken of in iii. 17.

- What we give to the Lord must be wholly his. We must not give it to the Lord, and then draw it back for our own use. Holy things must be completely left at the Lord's disposal, like the money laid at the apostles' feet by Joses of Cyprus. (Acts iv. 36.)

Ver. 24. "And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use; but ye shall in no wise eat of it."

They might use the fat of such torn beasts and such

diseased ones, for a blaze on their own hearth, or for domestic purposes ; but they must not use the sacrificial portions for food, even when the animal cannot be brought to the altar.

God's claim upon them must be kept ever in view. These pieces are the Lord's in all cases ; and had *they* eaten pieces that were to be consumed on the altar, then the type would have been interfered with. These pieces being set apart to signify the *inmost desires* given up to God, man must never *feast* on them. They are no portion for him. The strength of our desires and feelings is already given away ; we cannot spend it on any but God himself.

Ver. 25. "For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the Lord, even the soul that eateth it shall be cut off from his people."

The injunction is repeated, because the temptation might occur very often in common life ; and the penalty is complete excommunication from the holy people. We are thus taught the awful guilt of transgressing even the smallest precept that comes from the mouth of the Lord. It is a case like this, where there is no other reason for the thing being binding but just this, viz., *the Lord has said it* ; it is such a case that best shows us the majesty and glory of the Lord. He is such, that to deviate from the slightest of his precepts is a sin that deserves cutting off from the holy people. "O God ! who is like unto thee ?"

It is thus, too, that we arrive at a simple, but very awful view of *sin itself*. The essence of its enormity is, *opposition to the will of the Holy One*. And as the smallest precept given forth by him, discovers the desires

of his heart, so, to oppose this precept, is really to thwart the purpose and desire of the Lord's heart—the Lord's nature—his very Godhead.

We should view every precept as proceeding from the heart of him “who so loved us;” and in this light every precept will connect us with his love.

Vers. 26, 27. “Moreover, ye shall eat no manner of blood, whether it be of fowl, or of beast, in any of your dwellings. Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people.”

Because *the blood* was set apart (see iii. 17) to represent *life poured out* as an atonement. How often was the stream of Calvary thus made to flow within their view! How often were weary Israelites thus refreshed “in their dwellings” by a sight of *blood set apart*, leading them to him who was to come and pour out his soul unto death!

RULES REGARDING THE PARTS OF THE PEACE-OFFERING, SPECIALLY THE BREAST AND THE SHOULDER.

Vers. 28, 29. “And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace-offerings unto the Lord, shall bring his oblation unto the Lord of the sacrifice of his peace-offerings.”

The meaning is, “He that cometh to present a peace-offering *as his sacrifice*, shall, in so doing, bring the requisite parts.”

Some new truths are here put before us in the peace-offering; and these truths are, all of them, comforting to the priest's heart. It is the priests who are specially addressed in the directions of this chapter, so that it was natural to bring in, at this point, what bore upon their comfort.

Vers. 30, 31. "His own hands shall bring the offerings of the Lord made by fire; the fat with the breast, it shall he bring, that the breast may be waved for a wave-offering before the Lord. And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'."

The offerer himself—"his own hands"—must bring the offering; for we must come to God in our own person, each of us for ourselves, and enter into fellowship with him for our own souls. Each of us, when reconciled, must bring to God "*the fat*;" all mentioned in chap. iii. 3, 4, typical of every deep-seated desire, every inward affection. And we bring, also, *the breast*, in connection with *the fat*, intimating the heart's affections and sympathies. Aaron and his sons receive *the breast* as their portion, as if to declare that the reconciled worshipper, now at peace with God, had true sympathy with, and love towards, the priest, by whose instrumentality this blessing came to him. We are taught, in this manner, the worshipper's affectionate feelings to his officiating priest—similar, in kind, to the feeling that now subsists between a pastor whom the Spirit anoints to preach glad tidings to the meek, and the people who shout for joy at the voice. At the same time, it also taught the redeemed sinner's complete devotion of heart and mind to Jesus, his High Priest, who procures the peace, and gives the joy, of reconciliation.

The names of the twelve tribes on the precious stones that were placed both on the *shoulder* and on the *breast* of the high priest, seem to confirm and establish this view. For we seem to be taught the *affection* and the *power* of the priest, in the engraved stones worn on the breast and the shoulder.

The *waving* of it was an action designed to show publicly that the thing waved was given over to God.

The priest lifted it up, and probably moved it from east to west, from north to south, as if to say that all ends of the earth might be witnesses that this was now given up to God. The whole heart, open, full, entire, is devoted to the Lord.

Vers. 32, 33. "And the right shoulder shall ye give unto the priest for an heave-offering of the sacrifices of your peace-offerings. He among the sons of Aaron, that offereth the blood of the peace-offerings, and the fat, shall have the right shoulder for his part."

The *right shoulder*, as well as the breast, is presented; for there must be *hand* and *heart* together in a full dedication to the Lord. It is the *shoulder*, as being that which bore the burden; and the *right shoulder*, as that had most strength to support a burden. A true Israelite, in the enjoyment of reconciliation, felt himself bound to help the priest with heart and hand, because he was the Lord's minister to him for good. He would daily make supplication for him, that his soul might be "satiated with fatness" as he handled the types, and might never grow weary in his work; that he might be able, also, to tell a waiting people somewhat of the wonders he saw. For, I suppose, the priest often spoke to the worshippers, and directed their eye to the person of Him who was to come—to Him whose glorious form was as yet hid amid the drapery of the earthly sanctuary.

But, besides this, the true worshipper hereby presented himself to the Great High Priest, saying in a manner, "Here is my person, soul and body; pour into my heart all thy spirit, and put thy yoke upon my willing shoulder, for thou hast redeemed me."

And yet once more. It showed forth Christ, our peace-offering,* presenting himself to the Father, heart and

* Some (see specially Edzardus, in Note 33, in his Latin translation and

hand, to do the Father's will. In full *sympathy* with his Father's will, and full *co-operation* with him in one grand design of redemption, he presents himself as "*our Peace.*" And herein is the security of our peace that he and the Father are one in counsel, purpose, love, and action.

Once more. These portions are given to the priests directly by the Lord, because the priests had no lot or inheritance assigned them in Israel. But this mode of providing for their wants was well fitted to keep them ever looking to the Lord alone, in having whom they could never want. For truly does Augustine say (Ps. lvi), "*Quantum libet sis avarus, sufficit tibi Deus.*"

Ver. 34. "For the wave-breast and the heave-shoulder have I taken of the children of Israel from off the sacrifices of their peace-offerings, and have given them unto Aaron the priest and unto his sons, by a statute forever from among the children of Israel."

"*A statute forever.*" To mark how reasonable it appeared in the Lord's eyes, he declares that this statute shall never be altered. So long as their polity continued, this statute must remain in force. The unalterable and necessary connection between *reconciliation* and *self-dedication* may be held forth in this everlasting

comment on the tract of the Gemara, "*De Idololatria*") try to find types of *the cross* in the *heaving* and *waving* of these pieces. They think it is seen in waving them up and across. And they go to other similar ceremonies, such as anointing the four corners of the altar with oil—putting blood on the same—anointing Aaron and his sons with oil on *hands, feet,* and *ears*—putting blood on them in the same manner—the roasting of the Paschal Lamb on the spit (which the Jews say was always of wood)—the leaven cakes cut in pieces, i. e., "*decussate in formam X*"—the position of the priest's hands when lifting them up to bless—and even the gateway of the inside of the altar. But this is fancy. The brazen serpent, and the "man hanged on the tree as accursed," are the only clear types of *the cross*. Psalm xxii. 15, is a prophecy; not a type.

statute. Indeed, nothing is so natural to the reconciled soul, enjoying the fellowship of the Father and the Son, as this complete giving up of heart and hand to him that “*offered the blood.*” (Ver. 33.) For, we should have noticed that these are the due of “*Him who offered the blood,*” as if to keep our attention fixed on the fact, that it is the Redeemer’s blood shed for us that has given him this right to all we are and all we can yield.

“*I have taken.*” The Lord himself specially appoints this to be done, and speaks of his appointment as one that should be noticed and observed, as being important in his eyes.

GENERAL REMARKS ON THE PRECEDING RULES.

Vers. 35. 36. “This is the portion* of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the Lord made by fire, in the day when he presented them to minister unto the Lord in the priest’s office ; which the Lord commanded to be given them of the children of Israel, in the day that he anointed them, by a statute forever throughout their generations.”

More literally, “*This is the anointing* of Aaron ;” i. e., this is what is involved in the anointing. This is the lot and portion of the sons of Aaron, and of Aaron himself, the moment he is anointed. These are the privileges and duties connected with their anointing. Willett† notes that the *presenting* of Aaron and his sons was on the first day, and the *anointing* was on the eighth day.

* מִשְׁחָה. Rosenmüller proposes to adopt for this word the Arabic sense, “portion measure;” and another critic finds in Ethiopic the word “*myshach*,” a feast, which might give a good sense here. But the word מִשְׁחָה, “to anoint,” and its derivatives, is a term belonging to the Tabernacle, and evidently applied to its usages peculiarly. An “ἀπαξ λεγόμενον” would be out of place here.

† Hexapla on Levit.

It is characteristic of the Lord's way thus to state all the provision made for a duty or an office before the person actually enters upon that duty or office. Hence he tells the priests what shall be their work, and what their comforts under it, *before they are consecrated*. The consecration is in next chapter. It is like his way in other things, and like his way in the Gospel, where he first sets before the sinner the full provision made for him, in privilege and in duty; and thus, by exhibiting the easy yoke and the light burden, leads him to take on all gladly. Everywhere we trace the hand of the same God—the God and Father of our Lord and Saviour Jesus Christ.

Ver 37. "This is the law of the burnt-offering, of the meat-offering, and of the sin-offering, and of the trespass-offering, and of the consecrations, and of the sacrifice of the peace-offerings."

It may seem out of place to insert "*consecrations*" here. But probably the reason is this:—The directions given above, in regard to sin-offerings (chap. vi. 24) and trespass-offerings (chap. vii. 1) in general, were to be observed also in the case of these offerings being presented by the priests on the day of their consecration. Hence, by inserting the clause here, "this is the *law of the consecrations*," the priests were made aware that, in regard to themselves, there was to be no change in any of the rites observed in sin-offerings and trespass-offerings.

The Lord leaves no one's duty doubtful. His mind may be ascertained. "If it were not so, I would have told you" (John xiv. 2), may be held as a general rule.

Ver. 38. "Which the Lord commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the Lord, in the wilderness of Sinai."

This reminds us, again, that the mode of receiving atonement is revealed by God to the sinner. The *need of atonement* was made known by God on Sinai, when he so awfully alarmed the camp. Then, that there was forgiveness with him—atonement—was made known. And now, the mode of receiving and applying it has been made known—all by God himself. We, who are in this wilderness, are taught still by the same God in the same way. The law from Sinai awakens; then the Mediator's message to us, from the same Sinai, gives peace. Jesus, who had the law of God "within his heart" (Psalm xl., 8, "in the midst of his bowels"), not merely in his hands, like Moses, comes down from fellowship with the Father to lead the sinner to the very communion he enjoyed himself. He leads us, by his blood, above all the clouds and thunders of the hill,* to see "the body of heaven in its clearness, with the pavement of sapphire-stone," and to the God of Israel himself, who is well pleased, and lays no hand but the hand of love on these "nobles of Israel" lifted up from the dunghill to take their place among the princes of his people. Here, then, let us eat and drink; on that very spot let us eat "hidden manna," and drink "the water of life."

It may be suitable here to inquire what is the meaning of a phrase occurring not unfrequently, "*sacrifices of righteousness.*" (See Psalm iv. 5, and Psalm li. 19.) The expression is taken from the Book of Deuteronomy, chap. xxxiii. 19, and means *sacrifices presented in a right way*. What Malachi (chap. iii. 3) speaks of as done בְּצִדְקָה, "in righteousness," these other passages express

* As typified more fully in Exod. xxiv.

by calling them “sacrifices of righteousness.” The form *מִאֲזֵי צְדָקָה* is phraseology quite authorized by *מִאֲזֵי צְדָקָה* (Lev. xix. 36), “balances of righteousness,” &c.

The passage in Psalm iv. 5, occurs in beautiful connection. The context tells of the godly man set apart by the Lord as his peculiar treasure; and whenever this treasure is in peril, the Lord at once hastens to help. (Ver. 3.) The man thus kept, is one who lives in holy awe—one who searches out the leaven, and spreads it out before God. (Ver. 4.) In so doing, he is led to use the appointed sacrifices, and there he finds repose, resting as a pardoned man. (Ver. 5.)

Not less beautiful is Psalm li. 16, 17, which speaks of another kind of sacrifice at first view—“*The sacrifices of God are a broken spirit.*” David, newly forgiven, and wondering at the grace which cleansed him from foul adultery, and the crimson stains of murder and deceit, inquires, after all this, What shall I render unto the Lord for all his benefits? How shall I ever recompense such free love, such overflowing grace? This is evidently the secret train of feeling that led to ver. 16, “*For thou desirest not sacrifice,*” &c. If mere gifts of lambs or oxen would sufficiently express my gratitude, then I would give them. There is not a lamb in my flock, or an ox in my stall, that I would spare. But that is not what thou desirest as *a proof of true thankfulness*. There is a better thank-offering still. Let me walk softly all my days. Let me give thee “*a broken heart,*” i. e., let me cherish, all my days, that holy, tender frame of spirit that feels for thy honor, and loveth thee so intensely as to be broken-hearted when thou art wronged!

The Priesthood entering on their Office.

“THE LAW MAKETH MEN HIGH PRIESTS WHICH HAVE INFIRMITY ; BUT THE WORD OF THE OATH, WHICH WAS SINCE THE LAW, MAKETH THE SON, WHO IS CONSECRATED FOR EVERMORE.”—Heb. vii. 28.

THE *priesthood* in Israel had nothing in common with the priesthood of *Papal Rome*. The priests are for the people, not the people for the priests. The people are first attended to ; then the priests. Neither was there a shadow of *Erastianism* ; for the ruler, Moses, commanded nothing to Aaron and his sons except what *the Lord revealed* and sent him to tell. And the Lord, in these ordinances regarding the priesthood, gave a shadow of the heavenly transactions between the Father and the Son. (Owen.)

CHAPTER VIII.

Ver. 1. “And the Lord spake unto Moses, saying, Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin-offering, and two rams, and a basket of unleavened bread ; and gather thou all the congregation together unto the door of the tabernacle of the congregation.”

As the sacrifices are ever leading us to the great *altar of brass*, and as the continual washings that are mentioned in this chapter will be ever turning us to the *laver*

of brass, let us here, for a moment, fix our eye upon them. The one shows us *pardon of sin* by Christ's death, the other shows us *purification of heart* by Christ's Spirit. Who is there that desires not these blessings, if he is an awakened man at all? Who, then, would not join Israel, going up to the feasts, in singing, "*How amiable are thy tabernacles, O Lord of hosts!*" (Ps. lxxxiv. 1.) Leave your sweet retreat under the fig-tree, Nathanael, leave your delicious vineyard, and your garden that blooms like another Eden, and come thou up to the courts of the tabernacle. A sin-convinced soul will find what it needs. Lo! that *altar*. Bathe thy conscience there; for the blood there showeth the Saviour's death till he come! And next refresh thy cleansed conscience at the *laver*. For there the same Messiah holds forth to thee his Spirit. He that comes to the *altar* may go on to the *laver*. "He that believeth on me, out of him shall flow rivers of living water."

But why is there such a singular peculiarity in the construction of both altar and laver? The former was covered with the brass of the censers that had been held in the polluted hands of Korah, Dathan, and his company (Numbers xvi. 38); and the latter was formed of the brass that was obtained from the mirrors of the women (Exod. xxxviii. 8) who worshipped at the tabernacle door, and had been used but too frequently to gratify the unholy feelings called forth by "the lust of the eye."

I. The brazen censers of Korah and his company contrasted very evidently with the *golden censer* of a true priest. The *gold* of the latter marked its heavenly character and use, as we see also in the gold of the candlestick, of the table, and of the mercy-seat, or in the golden streets and golden harps of New Jerusalem. But never-

theless, out of these polluted materials, the Lord forms the altar where atonement for sin was to be made.* *Shittim-wood* (very durable and incorruptible) is spread over with plates of this brass. Is not this fitted to remind us that Christ had the “likeness of sinful flesh”—the shittim-wood being veiled and hid by the brass? In the very nature that sinned so presumptuously the Lord Jesus appears; and, wearing that nature, presents in it his offering—only, in his person it was so pure that the “altar sanctified the gift.” When he arose and ascended, he threw off this obscurity, and was “the *golden* altar.”

II. The *laver*, made of the mirror brass, held pure water, which was the type of the Holy Spirit. In our very nature, which in our hands serves only the purposes of sin and vanity, the Redeemer exhibited purity—the very purity of the Holy Ghost, who dwelt in him without measure! He took the brass from the women of Israel. (Exod. xxxviii. 8.) He took our true nature from the womb of the Virgin; and, assuming it to himself, thereby made it holy. And so it became a holy vessel for the Spirit to fill. Here, then, is Jesus made unto us of God “*sanctification*” as well as “righteousness.” And even when the “*sea of brass*” appears in Solomon’s temple, it seems to be still Christ, who was in the likeness of sinful flesh, the source of the world’s holiness.

Perhaps we might take another view of the general arrangement of these Courts. May we not say that there is something here to remind us of each person of the God-head? In yonder *Holy of Holies* behind the veil, in light accessible, is the symbol of *the Father*. Then, at yonder

* When in contrast with the *gold*, brass is a symbol of inferior nature; see Daniel’s image. But when in contrast with *earth*, or crumbling dust, it may be a symbol of durability; see Zech. vi. 1.

gate, meeting the view of every inquirer, is the Altar of Sacrifice, the symbol of *the Son*, who said, "Lo, I come." And between, stands the laver of pure water, the symbol of the *Holy Ghost*. The whole might be called "Ephes. ii. 18, written in sacred hieroglyphics." *By him we have both access through one Spirit unto the Father.*

Now, let us hasten forward to the scene before us.

We may view the scene all at once; its details are given afterwards. God commands Aaron and his sons to approach the altar, in sight of all the people, with all the furniture of consecration. Let us see them walking toward the altar, conscious of the awfully solemn situation in which they are placed. The deep thoughtfulness of the father is reflected upon his four attending sons, whose souls cannot but tremble when they see the trembling step of their aged father, though accustomed to meet with God. Moses comes with them, bearing the things needed for consecration. You see *the garments* (Exod. xxviii. 2) of the priesthood, ready to cover their persons, as the skins clothed Adam and Eve, in type of imputed righteousness. Notice, also, the *anointing oil* (Exod. xxx. 23), the sight of which reminds the priest of their need of the Spirit of all grace. Close by, at their side, stands the *bullock for a sin-offering*, on whose head they are this day to lay their sins; and beside the bullock are *two rams*, one for the burnt-offering—such as their father Abraham offered in room of his son Isaac—the other for *consecration* (ver. 22). Thus they stand in presence of types that all speak of their sin and their poverty of soul; they cannot lift their eye without seeing *sin* gazing them in the face. And, to complete all, there is a basket of *unleavened bread*, which they are to present as a type of

their whole persons and substance being devoted full and entire to God, without mixture of leaven. The whole congregation look on upon this spectacle in silence. It is the priesthood entering on their office! wherein they are to stand ever after, offering Israel's sacrifices and bringing back the news of reconciliation.

Although not so personally interested, yet with a still deeper wonder and concern, the holy congregation of heaven stood round when the Son of God was about to enter on his priestly office, saying, "Sacrifice and offering thou wouldst not, but a body hast thou prepared for me. . . . Lo! I come to do thy will, O God." (Heb. x. 5-7.)

Moses acts here for God. Philo and some of the Jews call him (vide Patrick) *High Priest*, because of his actings in regard to the tabernacle. But it is far better to regard him as somewhat like *Melchizedek*—king and mediator and prophet. He is peculiar, however; for it is not "king and priest," but "king and mediator." So many types did it require to set forth Jesus.

Ver. 4. "And Moses did as the Lord commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation."

No sooner does Moses hear than he goes forth to obey; and no sooner do the people hear than they are seen gathering themselves at the door of the tabernacle. All Israel was interested in their priesthood, and should know how their priests were qualified for their office; even as all earth should look on and see the qualifications of the great High Priest, who gave *himself*, saying, "Lo! I come."

Vers. 5, 6. "And Moses said unto the congregation, This is the thing which the Lord commanded to be done. And Moses brought Aaron and his sons, and washed them with water."

Moses stood by the laver, and said, "This is the thing which the Lord commanded to be done." And so saying, he called Aaron and his sons to come near. He then laved the pure water upon them, to intimate that they must be clean and holy. And as the water used was water from the laver, the type signified that it was the Holy Ghost who was to give them this purity. After this day, they needed not to wash their bodies, but only their feet, when it happened that their feet were soiled during services, and their hands, when they were soiled at the altar. Our Lord has been supposed to allude to this in John xiii. 10, "*He that is washed needeth not save to wash his feet, but is clean every whit.*" A man, after being in the bath, is clean; only his feet may be soiled on the floor as he steps along. So, a priest, after this washing of his person on the consecration-day, is clean; only he may need to wash his feet or hands again. Being publicly led by God to the full Spirit, and shown the living waters, he has a right to return as often as his office may call for a renewal of the application. That cleansing water, or sanctification, needs to be used on all exigencies; and how appropriate, on entering on office, to show him the full supply!

When our Lord used the words in John xiii. 8, he seems to say, "I am doing to you as was done to the priests; if I wash thee not, thou hast no part with me. I am thus, under a figure, preparing you for immediate duty, like priests in the temple. You are consecrated to me already; but often will you need to apply the water again to your feet." This is true of all believers who are "priests to God."*

* Others suppose that allusion to the *bath* there is the true one, and the cleansing is *pardon*. But at Passover time, temple-allusions were far more natural.

Ver. 7. "And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith."

Besides *purification*, the priests must be endowed with peculiar gifts and graces. Our Great High Priest must be not only "holy, harmless, undefiled, separate from sinners," but also furnished with extraordinary and complete endowments.

The *coat* and *girdle*, as well as *an ephod* and *a mitre*, of less costly material and less attractive form, were worn by all the sons of Aaron. In them we are taught, that any one who appears as priest at all must be *clothed* in righteousness and *girt* for active obedience; and must have, in addition, a special covering for those *shoulders* which were to bear the weight of a people's guilt, and that *brow* which was to be lifted up in confession. But the *high priest* was marked out more peculiarly still. He has as much as the other priests to mark him out; but he has more also—and it is *his* dress that is specially noticed here.

In speaking of these garments, it is right to classify them, or at least to see the system observed in the arrangement of them.

1. *The Ephod* is to be considered the original dress of a priest. By itself, and without any other mark, it was the distinguishing characteristic of one bearing a priestly office. Its simplest form was that of a robe, flung over the shoulders (*ἐπιωμῆς*, in the Sept.), made of linen. Perhaps its pattern was that significant clothing of sacrificial skins cast over Adam by God (Gen. iii. 21), to cover his sinful person. The significance of it was, q. d., they need to be covered who approach God. If seraphim

cover their feet and face before God, much more children of men must approach with holy reverence. They must have a hiding or covering for their sins. This seems to be the plain object of *the ephod*. It is thus, accordingly, that we find priests described very frequently, e. g., 1 Sam. ii. 28; xiv. 3; xxi. 9; xxii. 18; xxiii. 6; xxx. 7. When David said, "*Bring hither the ephod,*" the meaning was, that the priest should put on his characteristic dress, and inquire at God. "*Having a priest over the house of God, let us draw near,*" would be the New Testament language. Hence we understand *Gideon's ephod*. (Judg. viii. 27.) It was well-meant, though followed with evil consequences. The ephod was to show the sinner's way to God by a Mediator; and the splendor of this ephod was to have attracted Israel's eyes to the true way of approaching Jehovah; and so keep them from self-righteousness after their victories, and from the gods of the Heathen. But, being a scheme of human wisdom—like the invention of rites and ceremonies in some Christian Churches—it led to sin. Hence, also, the sin of Micah's *ephod*, in Judges xvii. The words of Hosea iii. 4, mean that Israel should no longer have even the simplest elements of a priesthood: as we see at this day! It may be objected, however, that Samuel (1 Sam. ii. 18) and David (2 Sam. vi. 14) wore a linen *ephod*, and they were not priests. True: but let it be observed, that both these men of God were in some respects extraordinary, as if pointed out to us as types, in regard to office. Samuel was *judge* in the land, as well as *prophet*; and though not of Aaron's line, God authorized him to act as *priest*, also, on many occasions—a threefold office in his one person! So, also, David combines the same three offices, the *king* and *prophet* fully, the *priestly* more

dimly—a threefold office in his one person ; and yet he is not of Aaron’s line ! Is there not a type here ? Did it not foreshadow our Messiah, in his threefold offices ? Upon the whole, there seems little doubt that the *ephod* was the *rudimental* dress of the priesthood. And in this light, it is interesting to see that the onyx-stones, on which the names of the twelve tribes were engraven, were fixed “on the shoulders of the ephod.” (Exod. xxviii. 12.)

2. We now come to the second stage in the inquiry. In addition to this simple original dress, the Lord commanded Moses to provide for every priest of Aaron’s line (Exod. xxviii. 5) a broidered *coat*, with its girdle, and *trowsers* for the limbs, all which were to be worn below the ephod, covering closely the whole body of the priest. This coat is said to have been without a seam (*ἀσφατος*) like our Lord’s, John xix. 23. Is there not here an intimation of our need of very complete clothing, in order to appear before God ? The Lord multiplies the types of our need by this provision, while he shows our need supplied in the priest. And, at the same time, he ordered that the same priests should wear “*bonnets for ornament and beauty*,” as if to say that they, whose persons were thus fully clothed, would be so acceptable in his sight that they need not be ashamed to lift up their face before God. When some of the priests at Calvary saw the seamless robe of Jesus in the soldiers’ hands, must they not have felt a flash of conviction ? It was God bringing to light his *priestly character* in that hour.

3. But yet more was to be shown. The full-length portrait of our Priest and Substitute was not yet drawn. Accordingly, the *High Priest* was to be one superior to all his brethren. He claims all the coverings that be-

longed to them; only, in his case, it is made of finer materials. All his garments are “*for glory and beauty*,” to set off the person of him who is to make complete atonement. His *ephod* has a “*curious girdle*,” i. e., a girdle wrought and embroidered with skilful workmanship. With this girdle he binds up his *ephod*, and goes forward to work for God, unentangled and undistracted. The rare workmanship of it prefigured the pre-eminent qualifications of the Lord Jesus—his zeal more fervent and pure, more beautiful in its acts and stronger in its efforts, than any ever seen among the children of men. Every quality is in its proper place; nothing was out of proportion; all was graceful. “*He bound to him the curious girdle.*”

But this, and the fine quality of the vestments already named, was only the beginning of the high priest’s pre-eminence in the dress he wore, the clothing of office. Next, we find a robe, called “*the robe of ephod*” (מִצְיָיִט). It was worn below the *ephod*; it reached down to the feet, and at the feet was set with a row of bells and pomegranates alternately. Is there not here a further hint, or rather a plain intimation, that in a full priest there must not only be nothing wanting, but there must be something, also, to spare—a *superfluity of righteousness* to cover the needy? He must have fold upon fold of the pure linen, for he needs a righteousness “like the waves of the sea.” And these *bells*,* like the bells in Zech. xiv. 20, speak to the ear, giving notice of his approach; while the *pomegranates* speak to the eye, telling that he comes laden with Canaan-fruit for those that

* It is interesting to find, in the British Museum, small bells, about an inch in diameter, and nearly of the shape of a pomegranate, brought from Egyptian tombs.

hunger and thirst for righteousness. His is a robe unsoiled, though it touches the ground. Its pomegranates proclaim that it is rich in righteousness to the very skirts, while its bells warn off the approach of pollution. This is the robe, so peculiarly characteristic of the *high priest*; the “*ποδηγης*” of Rev. i. 13, in which our Lord appears, thereby proclaiming himself to be the true Aaron. Besides, being “*all of blue*,” it had a heavenly tinge—the “*sky-tinctured grain*” pointing to the firmament.

But there remained still something to be put on which might be superior to “the bonnets” of the common priests, and would yet more significantly declare that the *high priest* was accepted of the Lord. There was, therefore, a *mitre* (ver. 9) on his brow, and a *breastplate* (ver. 8) of very singular use and form, having on it four rows of precious stones, and in each row the names of three of the tribes of Israel.

Ver. 8. “And he put the breastplate upon him: also he put in the breastplate the Urim and the Thummim.”

Israel now saw their name—the name of each tribe—blazing on the precious stones of the breastplate, as Moses lifted it up to bind upon Aaron’s heart.* They see that

* It is curious to notice a connection between *New Jerusalem* glories and the *breastplate*, and yet more, to observe that both point back to *Eden*. It may thus be shown. The first precious stone mentioned in the Bible is the *onyx-stone* (Gen. ii. 12), and it was this stone that formed the “stones of memorial” on the shoulders of the high priest’s ephod (Exod. xxviii. 9), on which the names of the twelve tribes were engraven. Then, farther, and more directly as to the breastplate, there is mention in Ezekiel (who is the prophet that describes the *cherubim*, and most frequently refers to *Eden*) of the following precious stones having been in *Eden*:—“The sardius, topaz, and diamond, the beryl, and the onyx, and the jasper, the sapphire, the emerald, and the carbuncle.” (Chap. xxviii. 13.) It would almost appear as if the *breastplate* of the high priest pointed back to *Eden*, promis-

their high priest carries on his heart the memorial of every tribe, a token of his love for all and care for all, and a pledge that he will offer sacrifice and intercede for all. Jesus, yet more fully still, bears on his soul, and writes on the palms of his hands, the name of every individual of all that innumerable company from every kindred, and tongue, and people given him by the Father—and for each he offers himself as the Atonement, and for each he intercedes. Oh, how unutterably blessed to know that it is so! “Set me, Lord, as a seal upon thine heart” (Song viii. 6), may well be our prayer; and his reply is already given, “I pray for them!” (John xvii. 9.) Truly it is blessed to be here, fighting with Amalek in the valley, when our Intercessor, whose hands never hang down, is pleading for us before the throne. How quietly we may rest ourselves, free from all care, enjoying the sleep of his beloved, when we know that our Priest bends over us, and, pointing the Father to us, prays, “Father, I will that these also whom thou hast given me be with me where I am.”

But the “*Urim and Thummim*” are on the breastplate of the high priest. “What are these?” The first word means “*lights*,” just as sun and moon are called אֲנִיָּים “lights” in Ps. cxxxvi. 7; and the second means “*perfection*,” or, perhaps, “*perfect rules*.” The terms would be appropriate to express some revelations of God’s mind and directions given by him; and, accordingly, much has been said to prove that these terms denote *the law*, or two tables on which the commandments were writ-

ing to God’s Israel re-admission into its glories; while *New Jerusalem* speaks of the same, presenting to the redeemed all, and more than all, the glory of Paradise, into which they are introduced by the Lamb, the true High Priest, who bears their names on his heart.

ten.* For anything we know these may have been engraven on precious stones; but the point to be observed is, that Moses needed to get no description of them. As in the case of *the cherubim*, which were known as emblems of redemption ever since the days of the Fall; so here there was no need of special description, for the things were known. The Lord bids him, Exod. xxviii. 30, “*put THE Urim and Thummim on † the breastplate.*”

We find from Exod. xxxii. 15, that there was much writing on the tablets given by God to Moses. Like the seven-sealed book, they were written “*on both sides by the finger of God.*” The Lord in Exod. xxiv. 12, spoke of “*tables of stone, and a law and commandments.*” These were *written ere Moses went up*; for it is said, “*WHICH I HAVE WRITTEN.*” They were lying, therefore, within sight when Moses went up to meet God on the hill; and he saw them engraven in some form, just as John saw the sealed book in the hands of him that sat on the throne. Hence it is we might account for the manner in which Moses was told, Exod. xxviii. 30, to put “*THE Urim*” on the breastplate. The Lord referring to the “*law and commandments*” already written, and seen by Moses, calls them “*the lights and the perfect rules*” for Israel; and bids him place them on the breastplate. How this was done we know not. It may have been simply as tablets, or in the form of a roll. Some even think that this may be “*the volume of the book.*”

* See a good statement of this in *Edzardus*, page 202, of his notes and translation of the treatise of the Gemara, “*De Avoda Sara seu de Idolatria.*” I suppose he may have had in view 2 Cor. iii. 7. “*The ministration of death, written and engraven in stones, was glorious.*” The whole subject is obscure.

† *בן* “*on,*” not “*in.*”

(Ps. xl. 8.) And to this reference is supposed to be made in Psalm xix. where “*the law of the Lord*” is said to be “*perfect*” תְּמִימָה, and *the “commandment”* to be the “*enlightener of the eyes,*” as if referring to אֲנִירִים.

Our Lord refers to the breastplate, if not to the Urim and Thummim also, when he says in Psalm xl. 8, “*Thy law is within my heart*”—not merely on it. And this is his plea in our behalf. He pleads his obedience and sinks our disobedience therein. Pointing to us, he pleads as a favor to himself, “*Lord, withhold not thou thy tender mercies from me,*” (ver. 11)—identifying *us* with *himself*. We are in this glorious “*ME.*”

It has been suggested by one who is a “*ready scribe in the law of his God*” that the stones of the breastplate were arranged in the manner in which the tents were pitched round the ark. Lightfoot has the idea that the precious stones of New Jerusalem (Rev. xxi.) were placed in such a way that there were three layers of them on each side of the square city; and so each wall exhibited three varieties of precious stones in its structure. This arrangement corresponds with what we suppose to have been the arrangement of the breastplate-stones. The *Urim and Thummim* would be in the midst, corresponding to the place of the ark; and the stones in rows on each of the four sides. If so, do we not see Israel encamped in safety, *with The Law in the midst?* or, in other words, with The Revealed God in the midst. The redeemed abide secure because his revealed will is their rule.

The mode of consulting the Lord by the Urim is uncertain. It may have been simply this—the priest put on the breastplate with all it contained, when he drew near the Lord’s presence. And this was very appropri-

ate ; for *the Urim* was a sign, or testimony of the Lord being in the midst of Israel, ready to be consulted in time of need. (1 Sam. xxviii. 6 ; Neh. vii. 65.)

Ver. 9. " And he put the mitre upon his head ; also upon the mitre, even upon his forehead, did he put the golden plate, the holy crown : as the Lord commanded Moses."

There would be a thrill of deepening interest in the assembled Church of Israel when they saw the *breastplate* put on ; but not less so when *the mitre* was put on his head, and the arraying of the high priest completed. Some represent the "*golden plate*"* as different from the "*holy crown* ;" but this is a mistake ; these are but two names for the same thing. The "*golden plate*" was no doubt bound round the head *like a diadem*, or crown, though it was only half a circle, encompassing the forehead of the mitre. On this diadem, or plate of gold, was written, "*Holiness to the Lord* ;" and hence its name, "*the holy crown*." The typical meaning seems to be this ; our High Priest atones and intercedes and reconciles, yet does all to the glory of Jehovah's *holiness*. The manifestation of the Divine character appears in the high priest—love to man, and tender mercies, combined with rich displays of righteousness and holiness. There is not one frown, not one look of terror in the high priest, though there is purest holiness. The deep love and compassion of his soul make that holiness appear most desirable.

In reference to this scene, and to any such that were similar, the Psalmist writes, "I will clothe her priests with salvation, and her saints shall shout aloud for joy." (Ps. cxxxii. 16.) The eye of the guilty fell upon this

* See e. g., Warden on the Types.

exhibition of Divine love and righteousness harmonized ; and their heart leapt for joy. It is somewhat remarkable that the Church itself did not use the word "*salvation*," but prayed (ver. 9), "Let thy priests be clothed *with righteousness*, and let thy saints shout for joy." The conscience of the believing multitude sought for *righteousness* to cover their guilt ; this was the uppermost desire of their heart, and the chief suggestion of their conscience. But when the Lord replies to them in verse 16, he gives *more* than merely forgiveness ; he sends "*salvation*" in its fulness.

Vers. 10, 11. "And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them. And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them."

Aaron was now for a time left alone. Clothed and arrayed as high priest, with his sons at his side, all eyes gazed upon him. Blessed type of Jesus, with his "many sons" (Heb. ii. 10), whom all creation beholds with wonder and delight ! And that the high priest might arrest every eye, he is left alone, like Jesus when the voice was past on the Transfiguration-hill. "*Consider the high priest of your profession !*" is the voice proceeding from this scene to every believing soul. Ye are complete in him. And why look ye elsewhere, self-righteous souls ? All that gives peace, all that can speak of God reconciled, is here. The *person of Immanuel*, and what hangs upon that person, furnish you with all your soul can long for.

But, meanwhile, Moses has gone into the tabernacle, and is busy there. Already all things there had been sprinkled with blood, according to the remark in Heb. ix. 21, though at what precise time is difficult for us to

say. That *blood* had cleansed them: and now *the oil* sets them apart for holy purposes. The dust of sin having been laid, the Spirit breathes freely over every part of the tabernacle, and through every apartment. The holiest of all, as well as the altar; the laver and “its foot,” or basin into which its waters were poured, are solemnly set apart to the Lord. None can ever claim the use of them again. They must be used by no other but the Lord; nothing must be done with them but what bears directly on the Lord’s glory. This is “*sanctifying them.*” Let us learn what we should be, if really set apart for God.

And this explains to us, John xvii. 19, “*For their sakes I sanctify myself, that they also might be sanctified through the truth.*” There Jesus speaks of himself as like a temple vessel, or like the holiest of all, when set apart to be used for the Lord’s purposes. Just as that sanctuary and all it contained was to be used only for setting forth the sinner’s way to God—so, *Jesus* of his own free-will presented himself to be used by the Father wholly for the purpose of providing for the sinner a way to the holy God. Glorious truth! The use for which the incarnate Saviour is set apart is, to make a way for sinners to God! *The Father* used him in this manner in coming to us; *we* are to use him thus in going to *the Father!* A Saviour set apart for the use of sinners! No angel may touch that Saviour—he is not for angels. But the blackest soul out of hell may use Him—he is for the unlimited use of sinners!

We thus see the purpose of God in anointing; but now we see yet more the *person* in what follows.

Ver. 12. “And he poured of the anointing oil upon Aaron’s head, and anointed him, to sanctify him.”

This is typical of the Spirit fully poured out on Jesus to set him apart for his public office—his office as Saviour of the world. Aaron was not merely *sprinkled*, but had the oil poured out in full measure on his head. To this reference is made in Psalm cxxxiii. 2, “It is like the precious ointment upon the head, that ran down upon the beard, even Aaron’s beard, that went down to the skirts of his garments.” It was to foreshow that Jesus was to have the fulness of the Holy Spirit poured upon him. And in as much as this oil was composed of myrrh, cinnamon, calamus, and cassia (Exod. xxx. 25), the variety of the Holy Spirit’s gifts and grace was shown. In that Psalm, the *unity of brethren*—many persons yet *one soul* and mind—is compared to the oil composed of such varied ingredients as cassia, myrrh, cinnamon, and calamus,* and yet forming one sweet fragrant oil. But besides this point of comparison there is another, viz., the *abundance of the oil*, “that ran down upon the beard of Aaron, that went down to the skirts of his garments”—or, “to the collar of his robe.” The unity of brethren is not a bare, scanty love, but is overflowing feeling, full and abundant affection.

Ver. 13. “And Moses brought Aaron’s sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the Lord commanded Moses.”

The priests receive *girdles, coats, and bonnets*—all of which were “*glorious and beautiful*,” for so Exod. xxviii. 2, and xxviii. 40. But they must look up to Aaron; he only had the complete title to enter the *holiest*

* In Ps. xlv. 8, we find, “All thy garments smell of myrrh, and *aloes*, and cassia.” I suppose “*aloes*” comprehend the *cinnamon* and *calamus*. The anointing of Messiah in that Psalm is thus pointed out as done with the *holy oil*.

of all. It was only the high priest that had "*Holiness to the Lord*" on his mitre, and so had right to go into the holiest. Christ's "many sons brought to glory" owe all to him. Their clothing is his in miniature, and, standing, two on his right hand and two on his left, himself in the midst, form a representation of the company who shall be all "*priests* to God and his Christ."

Ver. 14. "And he brought the bullock for the sin-offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin-offering."

When Aaron and his sons had been thus arrayed, and the attention of his people more than ever fixed upon them, Moses proceeded to another act. He brings forward the *bullock for the sin-offering*. Immediately, the high priest and the four priests beside him come forward, and together lay their hands upon the bullock's head, confessing their sins. They transfer their guilt to this victim. This was done for themselves personally, as sinners bringing their individual sins to the sacrifice, teaching the people to do the same with their sins. Even as ministers must themselves set an example to their people of constant dependence on Jesus, and unceasing application of his death. In proportion as they who lead others do themselves make use of that atonement, will their people also be convinced of their need of it. And, observe, they use the *sin-offering*, for their special personal sins, ere they bring the "*burnt-offering*" for more general and comprehensive application to the body of sin.

Vers. 15, 16, 17. "And he slew it; and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it. And he took all the

fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and Moses burnt it upon the altar. But the bullock and his hide, his flesh and his dung, he burnt with fire without the camp; as the Lord commanded Moses."

From the order of the original, it seems that *Moses* slew the bullock on whose head Aaron and his sons had laid their sins; and then took the blood in one of the bowls. We are told what was done with the *blood*, the *fat*, and all that then remained. The *fat*, and the *remainder*, are used as in chap. iv. 9-11, where the sacrifice of the priest, for sins of ignorance, is mentioned. But *the blood* is used to set apart *the altar* on which that high priest was hereafter to present the daily offerings. He thoroughly spread the blood on it—on its *horns* and *whole framework*—and the remainder is used to bathe *its base*. Thus the *whole altar* is completely washed in blood, and thereby is "*purified*" and "*sanctified*," *i. e.*, set apart for these ends. Perhaps in this typical action we are to see the shadowing forth of the truth, that the *person of the Son of man* (who was the altar) was set apart for the purposes of the Lord's will. He was to be the Lord's alone; not appearing on earth for himself. "I came, not to do mine own will, but the will of him that sent me." The new and living way was "consecrated for us."

But why "*purify*" the altar? I suppose that here we are shown another truth. The sin laid on the altar would have polluted that altar itself, steeping it, in a manner, in the filth of these sins, had not this blood been previously laid on it to preclude this danger. So, the Son of man was prepared by the depth and intensity of his purity—by the abundant indwelling of the Holy Ghost—for bearing the sin laid upon him without being

thereby polluted at all. He was so set apart and purified beforehand, in the body prepared for him, that the sins of a world lying upon his person communicated no stain whatever to him.

Vers. 18, 19, 20, 21. "And he brought the ram for the burnt-offering: and Aaron and his sons laid their hands upon the head of the ram. And he killed it; and Moses sprinkled the blood upon the altar round about. And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat. And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it was a burnt-sacrifice for a sweet savor, and an offering made by fire unto the Lord; as the Lord commanded Moses."

The *burnt-offering* was the most marked and fully significant of all the sacrifices, being the basis of the rest. But in this case the *priest's sin-offering* precedes it on the ground that the priest's special personal sinfulness should first be spread out and forgiven; and then the altar, which had received the stroke of justice, could be freely used for other purposes—for all the purposes that the *burnt-offering* might be applied to—by the ministering priest.

The rights observed are the same as in chap. i. 6–8, but more briefly stated. Christ offers *himself* as the burnt-offering.

It may be asked, In what respect *Christ* could be said to offer a *sin-offering*; for if he is represented here as offering the *burnt-offering*, did he not also offer the *sin-offering*? Yes; but it was not for *personal sin*; it was for what he calls his "own sin," viz., our imputed guilt. Thus, in Psalm xl. 12, "*Mine* iniquities have taken hold upon me." Psalm xxxviii. 4, "*Mine* iniquities are gone over my head; my wounds stink, and are corrupt, because of *my foolishness*." Psalm lxix. 5, "O God, thou

knowest *my foolishness*; and *my sins* are not hid from thee." The sins of his body, the Church, are the sins he can call *his own*.

Ver. 22. "And he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram."

Instead of a special *trespass-offering*, as we might have expected from the order of chaps. v. and vi., there is, in the priest's case, an offering presented which includes both what the trespass-offering signified, and also whatever specially concerned the priest's personal state. Indeed, we might call "the *ram of consecration*" by the name of "*The priest's trespass-offering*."

It may be asked, "Why does the priest bring no *peace-offering* on the day he enters upon his office?" Because, perhaps, all that was signified by the *peace-offering* was taught by the priest's remaining in the sanctuary in the Lord's presence. He remained in the Lord's presence; therefore, there is reconciliation and peace between God and him. They who are not at peace with God, quickly go out from his presence, and are found in the world; and God, also, on his part, drives them out of his garden: but those that are his reconciled ones remain in his presence, entranced and chained to the spot by the beauties of his Divine grace, and kept by the mighty hand of him who so loves them that he will not let them go.

Vers. 23, 24. "And he slew it; and Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot. And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about."

By this type, *the whole person* is visibly dedicated to the Lord. Every power and faculty is consecrated. The Lord touches with blood his right ear, right hand, right foot, as if to say, "I claim from thee the exercise of every faculty and property of body and soul, to be used in my service." From head to foot he is marked by blood, and set apart. He is to *hear* for God; and at the slightest whisper of the Divine voice to stretch out that *right hand* for immediate activity, and move with *that foot* in the Lord's ways. "Here am I; send me!" If we are "*priests to God*," such must be our position and readiness to obey. Our *High Priest* in the heavens was the full example of this true consecration, set apart to the Lord, wholly and forever.

Perhaps it is to this that Psalm xl. 6, refers. Our version has rendered it, "Mine ears hast thou opened." The Hebrew is, אֲזַנַיִם כְּרִיתָ לִי, "ears thou hast provided for me;"* and the reference seems to be, to this day of the priest's consecration. The Psalm speaks of Christ's coming forth as the Great Priest and Sacrifice, who was to supersede all other. In Hebrews, chap. x., it is quoted for that end. Now, in the Psalm, we see some one who says, "Lo! I come,"—even Jesus, who appears before us, casting his eye round about upon all the scenery of a priest's consecration-day. He looks at the bullock and rams (ver. 6, "burnt-offering, and sin-offering, and sacrifice"), and at the meat-offering (מִנְתָּה, "offering;") at the "great congregation" also (ver. 9); but above all, at the *high priest*, whose *hand*, *foot*, and *ear*, are wet with the warm blood just sprinkled on them. He comes forward—he looks up to his Father, and says (ver. 6),

* In Heb. x. 5, כְּרִיתָ is rendered "κατηρτισω," as in the Septuagint: "κατεσκευασας" is used by Symmachus.

“Thou art not pleased by the *material* things presented here, but only by what they typify. ‘Sacrifice and meat-offering’ thou didst not desire further than as a type of me; and *this priest, whose ear is sprinkled with blood, gives place to me, for thou hast provided ears to me, which I consecrate to thee*; and this burnt-offering and sin-offering thou no more requirest. For, lo! I come to do thy will, O God.”

In this view of the passage, we suppose Christ to say of himself, that, having assumed human nature in order to be our Mediator, *he* was the true Sacrifice and the true Priest. And, *pointing to his own human body*, he says, “*Ears hast thou provided me,*”—meaning, that now he had ears, hands, feet, to be sprinkled as were Aaron’s. It is thus that the writer of the Epistle to the Hebrews has been led to say at once, “*A body hast thou prepared me.*”* (Heb. x. 5.)

Vers. 25, 26, 27. “And he took the fat, and the rump, and all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and the right shoulder: And out of the basket of unleavened bread, that was before the Lord, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put them on the fat, and upon the right shoulder: And he put all upon Aaron’s hands, and upon his sons’ hands, and waved them for a wave-offering before the Lord.”

In ver. 25, we have a summary of the parts of the different offerings presented. Some pieces of them all are taken—pieces that represented the inward and most deep-seated feelings (viz., fat on the inwards and kidneys),

* The Septuagint version also has “*σῶμα*;” but I suspect this reading has been inserted by later writers who were familiar with the New Testament. Just as, in some other cases, Prov. xi. 31, compared with 1 Peter iv. 8, and Psalm iv. 4, compared with Eph. iv. 26. If it is genuine, they may have given *the sense*, understanding it somewhat as we have done.

pieces that represented richness and fulness of feeling (viz., fat in general, and the marrow of the rump), and that piece which represented the devotion of the person's whole strength (viz., the right shoulder). Then there is in ver. 26, a summary of the different kinds of meat-offering. The "*oiled bread*" belonged to the third sort, and the "*cakes and wafers*" to the second; thus selecting neither the highest nor the lowest, but the medium, as a proper specimen of all.

All these *cakes* were put on "*the fat pieces*"* just mentioned, and *the right shoulder*; and thus a type was exhibited of *soul and body* together offered to the Lord. Moses, therefore, put these into each individual priest's hand in succession; and as each priest stood with them in his full hands, Moses stood by and waved his hands over them as a symbol and token of their being wholly the Lord's. As Moses spread his hands over them, and next waved them from north to south, east to west, he signified their acknowledgment that they were the Lord's in every feeling of their souls, and every faculty of their minds, and every power of their bodies.

Thus each man presented the fatness of his soul, the strength of his body, and the riches of his substance to God. *That* was the gift which *filled the hands* of a consecrated priest. What manner of persons, then, ought we to be, if we are "priests to God?" Each of these priests was a type of him who came forward to the Father saying, "*Lo! I come.*" Each of these, with his full hands, represents Christ in that position. And such ought each believing man to be "a holy priesthood." (1 Pet. ii. 5.)

* חֲלֵימִים is the expression.

Vers. 28, 29. "And Moses took them from off their hands, and burnt them on the altar upon the burnt-offering; they were consecrations for a sweet savor: it is an offering made by fire unto the Lord. And Moses took the breast, and waved it for a wave-offering before the Lord: for of the ram of consecration it was Moses' part; as the Lord commanded Moses."

Moses put them all "*on the burnt-sacrifice,*" which lay on the altar. The *whole burnt-offering* was, in a manner, the primary sacrifice; it expressed *atonement*, full atonement. Therefore, the putting on it of those pieces which represented the giving up of feelings and desires, and the meat-offering, which represented the person's whole substance, was a declaration that all we offer to God must be on the foundation of atonement. "*By him, therefore, let us offer the sacrifice of praise to God continually.*" (Heb. xiii. 15.)

"*They*"—these pieces—"were consecrations." They were parts of the consecrating offering, each part a sweet savor; and the whole sacrifice together formed an offering made by fire to the Lord. It was a transaction which the Lord approved and accepted.

There still remained one; *the breast* of the ram. This had been mentioned so far back as Exod. xxix. 26, when first the order of consecration was appointed. This *breast* is waved before the Lord, over all the pieces on the altar, and over Aaron and his sons. The waving of it is the last sacrificial act. It seems to declare the heartfelt concurrence of the parties in all that had been done,—by one concluding act they gave up their heart to the Lord.

But why was this *breast* to be Moses' part? Perhaps for the following reason:—The dedication was that of Aaron and his sons; and Moses kept this last part of the offering as a *pledge*, or token, that they had really given up themselves to God. The pledge, of course, must be

deposited in other hands than their own; and, therefore, it is not given to the priests, but to Moses. The type may represent Jesus as depositing in the Father's hands the pledge of his complete consecration, when he said, "Lo, I come!"

Ver. 30. "And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him: and sanctified Aaron, and his garments, and his sons, and his sons' garments with him."

Moses takes the prepared oil and mixes it with the blood of the ram of consecration (Exod. xxix. 21), blood already accepted. At first sight, this seems to be no more than a repetition of what was already done (ver. 12). But there the act was meant to set apart *the man*; here it is meant to set apart the *priest*. In the former case, the *oil* was first poured on them and then *blood* sprinkled (ver. 24) on their persons, as if to say, Thus does the Holy Spirit point out these persons to be set apart, and thus are those who are set apart cleansed with blood. When this was done, they were constituted priests; and, now that they are actually invested with office, oil and blood are sprinkled on them and their garments again, intimating that they need as priests a double portion of the Spirit and a doubly complete cleansing. Such was Jesus! "Without spot or blemish," and endowed with the Spirit "without measure."

Their very *garments* are thus set apart and cleansed. To this Jude 23 may allude, "Hating even the garment spotted by the flesh." Believers are priests to God; therefore, not their persons only (as verse 24 in this chapter shows), but their garments also,—not their personal character alone, but every act and outward mani-

festation, must be unspotted by the world. Perhaps Rev. iii. 4, "A few names—who have not defiled their garments" may refer to this also; and xvi. 15, "He that watcheth and keepeth his garments."

Ver. 31. "And Moses said unto Aaron, and to his sons, Boil the flesh at the door of the tabernacle of the congregation: and there eat it with the bread that is in the basket of consecration, as I commanded, saying, Aaron and his sons shall eat it."

The priests must eat of the sacrifices in order to show that these sacrifices have brought peace and reconciliation. But first they "*boil the flesh at the door of the tabernacle*;" in the immediate sight of God they do this. The type represents Christ's sufferings—every joint relaxed, "I am poured out like water." (Ps. xxii. 14.) The fire was, of course, taken from the altar, fire from heaven—to intimate that Christ's agony proceeded directly from the Father. But in the very place where this wrath fell on him, there is peace found for sinners,—the offerers feast upon the boiled flesh. And then they rise and take the "*meat-offering*," or bread, also; for now they can freely dedicate themselves to the Lord.

Ver. 32. "And that which remaineth of the flesh and of the bread shall ye burn with fire."

There must be nothing left to corrupt, and nothing left neglected. Either it must be wholly consumed, or wholly eaten,—a type of the fact, that all things must be either wholly visited with Divine wrath, or wholly enjoy Divine favor.

Vers. 33, 34. "And ye shall not go out of the door of the tabernacle of the congregation in seven days, until the days of your consecration be at an end: for seven days shall he consecrate you. As he hath done this day, so the Lord hath commanded to do, to make an atonement for you."

During some days the truths represented and expressed in the preceding types were to be kept before the minds of the priests themselves, that they might meditate on them and be imbued with them. So continually was this to be done, that for seven days they were not to leave the precincts of the tabernacle, "the door of it" (ver. 35), day nor night. Thus they were taught their office; and thus *Christ* was set forth as a priest who should ever, day and night, be found at his work of satisfaction and mediation.

Ver. 35. "Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days, and keep the charge of the Lord, that ye die not: for so I am commanded."

The last clause is added lest the strict injunction should seem too severe. "So I am commanded." It is the Lord's will; therefore it will be pleasant.

Such passages as, "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my door" (Prov. viii. 34), seem to refer to this case. Blessed are they, who, like these priests, are wholly the Lord's night and day,—unwearied and unexhausted they serve him and rejoice in him. Thus, too, Ps. lxxxiv. 4, "Blessed are they that dwell in thy house, they shall be still praising thee!" Many a song was heard ascending from the lips of these sons of Aaron during these seven days. And in these priests, during these seven days, we see a type of real believers. The *seven days* is the expression for fulness, q. d., the whole space filled, from beginning of life to the end. Then, there is not the alternate approach to the altar and withdrawal from it to go back to other duties; there is continual, uninterrupted service. This *ought* to be the characteristic of believers

as "priests to God." Not a few minutes' service at morning and evening, but the whole day filled up by successive acts of service.

It shall specially be so in glory. It is thus with our High Priest, who "appears in the presence of God *for us*." He never retires from his blessed position; *he* always beholds the face of his Father. The nearer we come to this, the nearer we resemble him. "Pray without ceasing," "Rejoice evermore," indicate what ought to be our state, even now on earth. The calm, blessed, glorious rest of our High Priest within the Tabernacle, with the Father's love upon him every hour, and his soul reposing on the Father every hour, represents to us what we should be. Oh, how sad the long intervals in our adoration, and in our seasons of communion! Oh, how sad, how unlike priests, our intermittent flow of love and joy! When shall we be forever the same as to the kind of feeling, and ever rising higher as to the degree?

Ver. 36. "So Aaron and his sons did all things which the Lord commanded by the hand of Moses."

The Lord ceased to speak; and now, therefore, they began to act. We see them solemnly engaged, seven days in these appointed rites.

Looking back on this chapter, the subject of the *consecration* of the priests leads us to an interesting investigation. The *consecration* was the time when a priest was fully brought into the duties of his office, and all the privileges of his office. Though of Aaron's line, still he was not fully a priest till he was consecrated. This is to be kept in mind; for with a reference partly to this

idea, and partly to the Hebrew term for it (כַּף אֲזִיבָה), "filling the hand," the Septuagint were led to adopt the Greek "τελειωω," to express *consecration*. Hence, ver. 22, "κρίον τελειωσεως;" ver. 28, "το ολοκαυτωμα της τελειωσεως;" ver. 33, "ημερα τελειωσεως;" chap. xxi. 10, "ο τετελειωμενος," is the *consecrated priest*; and Exod. xxix. 9, "τελειωσεις 'Ααρων τας χειρας αυτου."* These are specimens.

If we keep this in remembrance, we are prepared to understand several passages of the New Testament, that otherwise are difficult and obscure. In the Epistle to the Hebrews, Christ is spoken of, chap. ii. 10, as "*made perfect by sufferings*;" and more specially, chap. v. 9, "*Being made perfect*" is connected with his priesthood; and in chap. vii. 28, this is the term used to describe his consecration, "εις τον αιωνα τετελειωμενον." There is no difficulty left, when we see it is *office*, not *character*, that is spoken of. Now, in a figurative way, but with a reference to this idea, Heb. x. 14 represents Jesus as "*perfecting*" (τετελειωκε) those that are set apart by his blood; i. e., he puts them, by his one offering, into the possession of all the privileges of fully-pardoned and justified ones. The "*spirits of just men made perfect*" (Heb. xii. 23), bears the same reference; they are entered into possession of what was intended for them. Like Aaron's sons, looking forward to privileges in as much as they were priests' sons, but not entered on possession till the day of "τελειωσις;" so these just men. James (ii. 22) says, "By his works was faith *made perfect*" ("ετελειωθη"). Faith was carried out to its proper purpose; it entered on its proper work; it was inaugurated visibly by his works.

* Perhaps it is in this sense that our Lord uses "τελειουμαι." (Luke xiii. 32.) "On the third day, lo! I am fully consecrated!"

It is thus, too, in 1 John ii. 5, “*Whoso keepeth his word, in him verily is the love of God perfected.*” The love of God, which he feels, is carried out to its proper extent, or is made use of for the purpose intended, when it leads a man to walk holily. It has got its *consecration-day*—it has fully entered on its office.

This is still better seen in 1 John iv. 17, “Herein is our love made perfect,” &c. The Greek words are “ἐν τούτῳ τετελειωται ἡ ἀγάπη μεθ’ ἡμῶν.” It is *God’s love to us* that is the theme, “*the love that is with us.*” He calls it (as if the name, *Immanuel*, were running in his mind) “*the love with us;*” i. e., God’s display of love to us (ver. 16) in his Son; which is now our property. Now, he says, this love of God to us “*is made perfect,*” “τετελειωται;” has got its consecration-day—has fully entered on its office. “*Herein* (viz., as ver. 10, in the sending of his Son) *has God’s love to us reached its perfection.*” The ocean has been filled with love: it is an ocean which we may call “*ours;*” * angels cannot call it “*theirs.*” And so complete is this display of God’s love to us, that at the Day of Judgment we shall have no fear; and even at present, in spite of indwelling sin, we are as really righteous as our Surety. “As *He* is, so are *we!*” Hence it is that they altogether mistake the Gospel who cherish fears and doubts, as if they were part of its results. This love has no element of fear in it; nay, “*He that feareth is not made perfect in love;*”

* “*Ours,*” because bestowed on us; just as, in Milton’s *Comus*, “She has a hidden strength,” says the elder brother. The other asks, “What hidden strength, unless the strength of heaven, if you mean that?” The other, in reply, says—

“A hidden strength,
Which, if heaven gave it, may be termed *her own!*”

“οὐ τετελειωται ἐν τῇ ἀγάπῃ.” (Ver. 18.) He who still fears, and has suspicious doubts remaining, has not entered upon his consecration-day—has not fully entered upon the enjoyment of the privileges to which this love entitles him : for *this perfect love* casts out all fear.*

* In “*Jehovah Zidkenu*,” a small work by F. Sanders, Pastor in Barmen, this passage is explained in a similar way. “He by whom the love of God is so perfectly believed, known, experienced, and enjoyed, that he can comfort himself with it against all the condemnations of the law, against all the accusations of conscience, and against all the assaults of Satan, such a one is said in this respect to ‘*have boldness for the Day of Judgment*.’ This ‘*perfect love*’ casteth out all ‘fear.’ ” (P. 51.)

Aaron's Entrance on his Office.

“BEING MADE PERFECT, HE BECAME THE AUTHOR OF ETERNAL SALVATION UNTO ALL THEM THAT OBEY HIM.”—Heb. v. 9.

CHAPTER IX.

Ver. 1. “And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel.”

THE priests were now “*made perfect*,” that is, consecrated to their office. There is to be a specimen given here of the high priest actually engaged in his office. The *elders of Israel* are special witnesses, that they may tell the people with what confidence they may now approach the altar; for Aaron is fully consecrated—“*made perfect*.” And his four sons, also, stand by as witnesses.

Thus witnesses of Christ's completeness have assured us of his being a true and every way complete priest. They proclaim, “Being made perfect, he has become the author of eternal salvation unto all men that obey him.” (Heb. v. 9.) The Father bears witness that he did consecrate him completely; and, on earth, saved souls bear witness that they have seen and felt the power of his priesthood, for they took their sins to him, and received atonement from him.

Ver. 2. "And he said unto Aaron, take thee a young calf for a sin-offering, and a ram for a burnt-offering, without blemish, and offer them before the Lord."

Aaron, now actually in office, is to begin his official acts before all the people, by again offering, as in chap. viii. 14, 18, a sacrifice of sin-offering and burnt-offering.* He is ever to keep the people in mind that there must another priest arise, greater far than Aaron; for Aaron needs atonement himself. On all great public occasions, the high priest began by presenting these two offerings for himself. The *consecration-offerings* of chap. viii. 22, 26, he had, of course, no more to do with. Now, in so doing, he was "the voice of one crying" at the altar, Prepare ye the way of the Lord! I am not the Christ. There cometh one after me, mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose! One who shall not need daily, as I need, "to offer up sacrifice, first for his own sins, and then for the people's." (Heb. vii. 27.)

Vers. 3, 4. "And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin-offering; and a calf and a lamb, both of the first year, without blemish, for a burnt-offering; also a bullock and a ram for peace-offerings, to sacrifice before the Lord; and a meat-offering mingled with oil: for to-day the Lord will appear unto you."

The people bring all kind of offerings, except the *trespass-offering*, which, at the entrance of the priest on his duties, and while the congregation, therefore, were only beginning to be shown *their* duty in holy things,

* The *young calf* here, and the "young bullock" of Exod. xxix. 1, seems the same. The Hebrew in this chapter is **עֵגֶל בֶּן בָּקָר**, and in Exodus, **פֶּרֶךְ בֶּן בָּקָר**. The Jews say it put Aaron in mind of the matter of the golden calf.

might not be needed. A *trespass* in holy things (see chap. v. 15) could scarcely have yet occurred. But all other kinds are brought. Foremost is the *sin-offering*, whereon they lay their individual special guilt. Then, a twofold *burnt-offering*,—a calf and a lamb,—to show their trust in the grand primary sacrifice. Next, the *peace-offering*, in its fullest form—a ram and a bullock (שׂוֹרֵה, ox)—to show the complete peace bestowed and reconciliation to God. Lastly, the *meat-offering*, mingled with oil—their own persons consecrated to God and his service.

The people were called to do this, on the ground that “*the Lord would appear to them that day.*” As if Moses had said, “Thus shall you meet the Lord: His way to the sinner is through the shedding of blood; and the sinner’s way to him is through the same.” A glorious truth for the chief of sinners! “He has been to you a God that hideth himself; but approach with the blood that has been shed for you; this day approach; and this day shall the Lord appear unto you!”

Vers. 5, 6. “And they brought that which Moses commanded before the tabernacle of the congregation: and all the congregation drew near, and stood before the Lord. And Moses said, This is the thing which the Lord commanded that ye should do: and the glory of the Lord shall appear unto you.”

The congregation gathered themselves together in front of the tabernacle, with the offerings. Moses then said to them, “This, which the Lord commanded, do” (see the original), and in so doing, expect that he will appear. As at ver. 4, we are taught that the Lord appears as our God, reconciled and gracious, when we are approaching him through the work of his Son.

Ver. 7. "And Moses said unto Aaron, Go unto the altar, and offer thy sin-offering, and thy burnt-offering, and make an atonement for thyself, and for the people: and offer the offering of the people, and make an atonement for them; as the Lord commanded."

The people being ready, Aaron is now to offer for them. But, that they might know him to be only a type and shadow, and not "the Christ," the true anointed Priest, he first of all presents a sacrifice for himself. It being thus understood by all that he acts in the name of another yet to come, he goes forward to the work.

Vers. 8, 9, 10, 11. "Aaron therefore went unto the altar, and slew the calf of the sin-offering, which was for himself. And the sons of Aaron brought the blood unto him; and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the bottom of the altar. But the fat, and the kidneys, and the caul above the liver of the sin-offering, he burnt upon the altar; as the Lord commanded Moses. And the flesh and the hide he burnt with fire without the camp."

As soon as Aaron had slain his sin-offering, his sons caught its blood in the bowls of the altar; and as each of the four stood—perhaps one at each corner of the altar—Aaron bent down and dipt his finger in their bowl of blood, and sprinkled the horns of the altar. Thus, the four horns were seen by the people wet with blood, a loud voice of atonement thereby ascending to heaven, crying, "Pardon to the guilty! for this is his penalty." Then Aaron emptied out of the bowls, and out of the body of the animal, the blood that remained, till a torrent of red crimson blood flowed round the altar's base. In vers. 10, 11, the view is the same as chap. viii. 16.*

* The Hebrew in this place is different in the form of expression. The caul is said to be מִן הַכֶּבֶד, "from the liver;" and מִן הַחֵטָאת, "from the sin-offering." This may be, *q. d.*, the caul which he takes from the liver, from out of the sin-offering. So ver. 19.

Vers. 12, 13, 14. "And he slew the burnt-offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar. And they presented the burnt-offering unto him, with the pieces thereof, and the head: and he burnt them upon the altar. And he did wash the inwards and the legs, and burnt them upon the burnt-offering on the altar."

This is the other part of Aaron's offering for *himself*, ere he presented the people's. His own peculiar sins being washed away by the sin-offering, and its blood being put on the altar's horns to cry in his behalf, and bring down better things than the blood of Abel, he presents this *burnt-offering* to show that he had equal interest in all that signified atonement, this being the grand primary type of redemption.

The expression in vers. 12 and 13, for "*presented*," suggests to us the reason why Aaron's sons were there to do this. The word (הִפְתִּיחַ, hiphil) is one which is generally used when a person has a thing in his own possession, and then offers it to another for his. It is used of one who gives up another into an enemy's hand. Hence on this occasion we are led to consider Aaron's sons as stationed there by God to *exhibit to* their father the blood and the other parts of the sacrifice. They are his instruments for *holding out to Aaron the offer* of an atonement; and thus more fully than before is the high priest exhibited to all the people as one who himself needs atonement. Their eyes are thereby fixed on him only as the shadow of One greater far, who is yet to come; and he himself is kept from being at all lifted up by the honor done to him. This same act was repeated (ver. 18) in the midst of the people's offering; no doubt for the very end just noticed.

Vers. 15, 16, 17. "And he brought the people's offering, and took the

goat, which was the sin-offering for the people, and slew it, and offered it for sin, as the first. And he brought the burnt-offering, and offered it according to the manner. And he brought the meat-offering, and took an handful thereof, and burnt it upon the altar, beside the burnt-sacrifice of the morning."

Aaron now took up the people's offering. Here the most striking expression occurs of any that we have yet met with in regard to atonement. "*He offered it for sin*" might be rendered, "*He sinned it,*" or "*He made it sin*" (חָטָאָהּ). So, in chap. vi. 26. The sense of "*offering for sin,*" is evidently taken from the fact, that every such sacrifice had the sin laid on it, or imputed to it. This may have suggested the expression used in 2 Cor. v. 21, "*He made him sin for us*" (ἁμαρτιαν ἐποίησεν). It is not "*made him to be a sin-offering,*" but much more;* the *sin-offering itself* was "*made sin,*" and not on this occasion only, but on all occasions, as we may infer from the clause "*as at the first*" (ver. 8). The true idea appears in Gen. xxxi. 39, חָטָאָהּ: "I bare the loss of it,"—I was made sin for it. The idea seems to be, "he put the sin of the people on this victim till it became one mass of sin." The priest's using it as the atonement for those who presented it, made the victim become, in a manner, the receiver of their sin, and of the penalty it deserved. And so our Great Sin-offering, Jesus, when

* Chrysostom gives one of his best criticisms here, when he says, that it means more even than that he made the Righteous One a sinner in order to make sinners righteous. "οὐ γὰρ ἔξιν ἔθηκεν, ἀλλ' αὐτὴν τὴν ποιότητα. οὐ γὰρ εἶπεν, 'ἐποίησεν ἁμαρτωλον,' ἀλλ' 'ἁμαρτιαν.' οὐχι 'τον μὴ ἁμαρτοντὰ' μονον, ἀλλὰ 'τον μὴδε γνοντα ἁμαρτιαν.' ἵνα καὶ ὑμεῖς γενωμεθα' οὐκ εἶπεν 'δικαιοι,' ἀλλὰ 'δικαιοσυνη,' καὶ 'θεῶν δικαιοσυνη.'" (Comment. on 2 Cor. v.) He does not say, "He made him a sinner," but "he made him *sin*"—not, "Him who *did not sin,*" but "him that *did not know sin.*" All this in order that we might become, not "*righteous,*" but "*righteousness,*" and "*the righteousness of God.*"

slain for us, was treated as if he were the reservoir of the sin and curse that flowed, in so many streams, over man. In this sense, "The Father made him to be sin for us!"

The *burnt-offering* was presented in the usual way, "according to the manner." The *meat-offering* also. And these two, offered on that occasion, were in addition to the morning sacrifice and meat-offering. For we are not required to set aside regularly appointed duty, when engaged in more extraordinary and solemn exercises.

Vers. 18, 19. "He slew also the bullock and the ram, for a sacrifice of peace-offerings, which was for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about, and the fat of the bullock and of the ram, the rump, and that which covereth the inwards, and the kidneys, and the caul above the liver."

As before. In ver. 19, it is literally, "the *fat pieces* from the bullock and from the ram." "*That which covereth*," is filled up by a reference to chap. iii. 9.*

Vers. 20, 21. "And they put the fat upon the breasts, and he burnt the fat upon the altar: and the breasts and the right shoulder Aaron waved for a wave-offering before the Lord; as Moses commanded."

The fat pieces of each are laid on the breasts of each; thus intimating that the inmost desires, and all nearest the heart, is a ready offering to the Lord. Then the fat was removed, and consumed in the flames; as if to express how the fire of Divine wrath descended upon Jesus, on his inmost soul, when that soul had offered all its strength and affections to God. The fat was laid on the breast, thereby to intimate the fullest and most cordial willingness.

* Jarchi supplies "הקרב," the inwards, as our version does.

These breasts, more fully expressive of complete devotion to the Lord, now that *the fat* had lain on them, are waved before the Lord; and *the right shoulder*,* also, of each animal, as already appointed. All are thus heaved up toward the dwelling-place of Jehovah, that the giving up of the whole people to him forever may thereby be openly expressed. This is the concluding act. Aaron *has presented* the people in virtue of his office; and lo! the Lord has accepted them! There is a restoration to the fellowship of an offended God; for here is the example. This first day's acts confirm Israel's faith in the truth, "*There is forgiveness with thee,*" and at the same time in that other awful truth, "*Without shedding of blood there is no remission.*"

Vers. 22, 23, 24. "And Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin-offering, and the burnt-offering, and peace-offerings. And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the Lord appeared unto all the people. And there came a fire out from before the Lord, and consumed upon the altar the burnt-offering and the fat: which when all the people saw, they shouted, and fell on their faces."

Probably these offerings were presented at the time of the morning sacrifice. Then (ver. 23) Moses and Aaron retired into the tabernacle. At the time of the evening sacrifice they came forth again, and stood at the altar. At this hour, Aaron stood still and looked upon all the people as they crowded the space in front of the brazen altar. As he thus stood, the eyes of all the multitude turned toward him. Whereupon, amid the awful solem-

* The singular is used; but this is in reference to chap. vii. 34. It means *the appointed* right shoulder, which always was the right shoulder of *each* peace-offering."

nity and deep silence, he lifted up his hands—the very hands that had been wet with blood—and blessed the people. It was as if he was pouring over them all the grace and peace that flow from the blood of Jesus! And this done, “he came down from offering the sin-offering, and the burnt-offering, and peace-offerings.” It was thus that Jesus blessed his people,—his faithful witnesses who stood around their altar on the Mount of Olives—lifting up the very hands that so lately had been nailed to the cross. And having done so, he left the place of sacrifice and went into the holiest of all, there to receive more communications from his Father, and then to come forth again to give more blessing.

Aaron, leaving the altar, went into the holy place. There Moses stood with him, and, as representative of Jehovah, hands over to his care all the vessels of the sanctuary, and commits the ordering of all to him. Even as Jesus, on his ascension—on his leaving the place where he had made the sacrifice—received from the Father (Rev. i. 1; Ps. lxxviii. 18; Eph. iv. 8) authority as Mediator, or as the Captain of salvation now made perfect (Heb. ii. 10), to administer the affairs of the sanctuary. It was in reference to this that he said, as he was entering in, “All power is committed unto me in heaven and on earth.” (Matt. xxviii. 18.) He is there now, managing their interests for them above, preparing many mansions. “The Father hath committed all things into his hands.”

His coming out again will be like Aaron’s, in order to bless the people anew. The people remained in the courts, expecting the re-appearance of Aaron and Moses. And so the Lord’s people remain with their eye and heart on the altar, looking for the second coming of their Priest,

in the Father's glory as well as his own. "The glory of the Lord appeared unto all the people" of Israel that day; and some of the bright fire of that glory shot down on the altar and consumed the pieces of the sacrifices, thus giving the last attestation required of complete acceptance. In all this we see the very figure and outlines of the Redeemer's second coming "to those that look for him." His glory will thus appear, when it is now the evening of the world's day, and that glory, investing the person of the Son of man—the Lamb of God—will give the last and most indubitable proof that he is well pleasing to the Father. He shall appear the second time "*without sin, unto salvation.*" The sin consumed, forever done away, nothing is left for the people but the completing of their joy and their holiness. What a shout of ecstasy shall burst from them all then! Yet how deeply awed and reverent they shall be! Forgiveness* produces holy awe, even now, wherever felt. The people shout and fall prostrate before him. "To him shall *every knee bow, and every tongue confess, that he is Lord, to the glory of God the Father.*" O, our High Priest, now within the tabernacle not made with hands, perfect that which concerneth us! Put the bread on the golden table, that we may never want our better than angels' food. Pour in daily the olive-oil, that the lamps of thy golden candlesticks may never be dim in this dark, gloomy world. Present thy incense with every prayer

* Heb. xii. 28, 29, receives a beautiful illustration here. "Grace," forgiving love, teaches to serve God with "reverence and godly fear;" for while it brings us to his nearest presence, it shows him to us as a God who consumes iniquity. "*Our God is a consuming fire.*" The light that guides us into his presence is the very blaze of the sacrifice on which our sins are laid.

of ours, with every groan, with every sigh of the prisoner !
And soon, soon come forth again ! yea, even before we
have slept with our fathers, if it seem good in thy sight ;
come forth to bless us, and to receive the shout of multi-
tudes adoring and confessing that thou art Lord alone !

The Fencing of the Priestly Ritual.

“SEE THAT YE REFUSE NOT HIM THAT SPEAKETH. FOR IF THEY ESCAPED NOT WHO REFUSED HIM THAT SPAKE ON EARTH, MUCH MORE SHALL NOT WE ESCAPE, IF WE TURN AWAY FROM HIM THAT SPEAKETH FROM HEAVEN.”—Heb. xii. 25.

CHAPTER X.

Vers. 1, 2. “And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord.”

THIS event occurred at a time when its effect was likely to spread the most solemn awe over priest and people; and occurring, as it did, in the persons of Aaron's sons, who were men of station and office, the influence of the lesson taught would diffuse itself over all ranks of men in the camp.

After spending the day in the manner mentioned in the former chapter—after presenting the blood (vers. 12, 13, 18, and seeing their father, Aaron, go in with Moses into the holy place—they seem to have felt impatient at not being allowed to take a more prominent part in conducting the services. And perhaps they thought that they, too, might enter the holy place and offer incense. Accordingly, next morning, it would appear, they both

engaged in a most daring and presumptuous project. If, as many believe from vers. 9, 10, they had drank too freely, and so become elated, their sin might be reckoned a sudden temptation. But I rather suppose that it was a deliberate sin, proceeding from a jealous sullen heart; and the injunction in vers. 9, 10, like that of Ezekiel xlv. 21, was suggested at such a time by the fact, that what they did *deliberately* others would be much and often tempted to do *suddenly*, through the influence of such excitement.

The expression, "*Which he commanded them not,*" applies to the many ingredients that were contrary to God's will; and the force of it is equal to, "*which he had expressly forbidden.*" Their motive, the strange fire used, the time when it was done, were all opposed to the Lord's command; and the example of disobedience thus set was fitted to be awfully ruinous in the camp.

It was probably done in the morning of the day following the events of last chapter. For ver. 16, where the question about *eating the sin-offering* is asked, shows that certainly it did not take place *later* than the second day; since the law required all remnants of the sin-offering to be *burnt*, if kept beyond that time. And ver. 16 would also lead us to think that the sons of Aaron had been occupied with other sacrifices since the consecration-day; for Moses *searches for* the goat of the sin-offering. If, too, the goat had been burnt on the very day of the consecration, Moses could scarcely have failed to observe the flames, as on that day there was no other offering but the priest's.

Nadab and Abihu took a censer, and kindled their incense. But they did so,—1. At a *time* not command-

ed : *Aaron* should have been consulted for this. 2. In a *place*, or in a part of the tabernacle not commanded ; for they were in the open court (ver. 4 ; where Uzziel's sons, who were only Levites, went to them), not at the golden altar. 3. In a *manner* contrary to the Lord's declared will : for the priests understood that the only fire to be used in the tabernacle was to be fire *from the altar*—fire that had come from heaven. Probably, too, they used what spices were at hand, not the proper incense. The Lord had commanded neither the time, place, nor manner. But if the sinner's eye be blind to God, it sees not anything of the Lord's authority. And neither education, nor station, nor privileges (see Exod. xxiv. ver. 9), are sufficient to keep men from this presumption. The heart may continue unrenewed after all such blessings.

The Lord forthwith vindicated his own honor. These are priests, and they stand in the holy courts, and they hold the censers of the tabernacle in their hands, and the cloud of incense is ascending from them ; but the Lord is dishonored under that cloud of incense, and therefore he must go forth in majesty. The stroke comes "*from before the Lord*"—the fire shoots across the mercy-seat, and through the holy place, and finds the sinners under their cloud of incense ! How awful to observe that it crosses the mercy-seat to reach them ! And though their cry reaches his ear over the mercy-seat, it is too *late now* ! The Lord has risen up. It is like the events that will attend Christ's second coming when from *himself*—the mercy-seat itself—fire shall consume his foes, and their cry, though the *Lamb* himself hear it, is in vain. He consumes all that have defied him ; and many among these shall be found in the act of holding up the incense of vain worship to the Lord.

Will-worship in any form, Popery, Puseyism, formality, Idolatry, is hateful to the Lord's holy nature. *His will* is holiness.

Ver. 3. "Then Moses said unto Aaron, This is that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace."

The news spread through the camp. Moses and Aaron hastened to the spot. They stood together and gazed on the dead bodies. As they gazed in awful amazement, Moses turned to his brother and said, "*This is that the Lord spake, saying,*" &c. This is an illustration of the same holiness we saw at Sinai, when he said, "*Let the priests which come near to the Lord sanctify themselves, lest the Lord break forth upon them.*" (Exod. xix. 22.) Aaron felt what Moses said: he bowed in silent submission—one look on his lost sons—another on his exalted and glorified God.

It may be thus at the last day. The Father will point to the ungodly as objects of his just displeasure; and the Intercessor, who used to yearn over these sons of men, shall then say, "Let them go down quick to hell;" and the redeemed respond, over the smoke of their burning, "Hallelujah!" We can *understand* Aaron's silent submission, as he saw God's holy act of judgment on these presumptuous sinners; but could we have gone farther, and *sympathized* with him, had he even lifted up his hands to his God, and with a holy gladness in his countenance, cried in presence of the camp, "Hallelujah, hallelujah?" Such shall yet be the feeling of the redeemed over their own kindred who offer strange fire. Standing in Aaron's position, with all Aaron's submission, but with a profoundly holy triumph, to which Aaron

was a stranger, "The righteous shall rejoice when he seeth the vengeance! He shall wash his feet (*i. e.* be refreshed) in the blood of the wicked." (Ps. lviii. 10.) Angels are able now to feel thus toward devils, who once were most dear and beloved brethren! The glory of God will so appear as to hide all else from our view. His glory will cause us to cry, "Hallelujah!" (Rev. xix. 3.)

Vers. 4, 5, 6, 7. "And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp. So they went near, and carried them in their coats out of the camp; as Moses had said. And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the Lord hath kindled. And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the Lord is upon you. And they did according to the word of Moses."

Whoever saw the dead bodies saw at once that it was the Lord's stroke! for *the coats*—the priestly coats, were left unconsumed. The Lord directed the fire, as he often directs lightning, in such a manner that *the persons* were struck but nothing besides. The stroke came on *guilt* alone! And *all in the camp* saw them; for the dead bodies were "*carried out*" before all. A prophet might have pointed them from that sad scene to the coming day of shame and vengeance. "They shall go forth, and look upon the carcasses of the men that have transgressed against me." (Isa. lxvi. 24.) All saw their presumption; all must see their doom. All saw the law broken by their hands; all must see the broken law honored in their death.

And the honor done to the law is made the more apparent and brought closer home to the heart, by the circumstance that nothing is done that could have been avoided. No feeling of the tender, paternal heart of Aaron is needlessly injured ; none of the feelings of brother to brother are violated. In order to preserve these natural affections untouched, neither Aaron nor any of his family are asked to take part in the mournful duty of removing the consumed bodies—the ashes—of the men who have themselves become a burnt-offering in the Lord's sore displeasure. This duty is laid upon the sons of Uzziel, cousins of the dead. The mourning family receive a message (ver. 6) to sit still without putting aside their priestly character,—not to dishevel their hair, or rend their clothes, for they could not execute their duties in the sanctuary, if they were to give themselves to mourning. Priests must restrain even the strongest natural feelings when these come into collision with duty to God. Our Master, who wept at the grave of Lazarus, and spoke to his mother on the cross, yet would not be turned aside from duty by such feelings. “*Considero te in cruce de matre sollicitum, cui volenti loqui tecum quum evangelizares, negâras colloquium.*” (Cyprian de Pass.) “I think of thee, how thou shewedst such concern on the cross for thy mother, though when thou wert preaching the Gospel, thou wouldst not allow her to speak with thee.”

But the special reason seems to be this, they bore a public character as representing to the people God's views of truth and God's opinion upon all matters. Therefore, as his representatives, they must show that such an act of judgment, however severe, was quite deserved and brought glory to his name. They who

had most to do in exhibiting the mercy of God at the altar were thus foremost in testifying that *Jehovah* continued to be holy and righteous, true and faithful.

It was for a similar reason that Ezekiel was not to lament his wife (xxiv. 16, 17). He stood as representative of God; for it is there expressly interpreted to be done with this view. "Ezekiel is unto you a sign" (ver. 24). And here verse 7, "For the anointing oil of the Lord is upon you," q. d., you are men set apart for his use.

It is not because the Lord disapproves of our mourning over the dead, for he permits all Israel to lament this "*burning*"—both in its cause and in its effect—both for the sin that occasioned it, and the sorrow that resulted. But it is to show how hereafter even friends shall approve of the Lord's act of justice on the ungodly, while the smoke ascendeth forever and ever. The sons of Aaron are to show this, being representative characters.

Vers. 8, 9, 10, 11. "And the Lord spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute forever throughout your generations: And that ye may put difference between holy and unholy, and between unclean and clean; And that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses."

Oftentimes have seasons of affliction been the times when the Lord gave new communications to his people. And this season of judgment brought out a new precept; a precept fitted to prevent the recurrence of the offering of strange fire, or any similar will-worship. It appears from Ezekiel xliv. 21 (if we are to use analogy as a guide), who speaks of the "*Inner court*," that this com-

mand refers to the times when the priests engaged in any holy service whether in the court, or in what was more properly *the tabernacle*.

A priest must have his soul calm, clear, steady. He is to be "filled with the Spirit," not with "new wine wherein is excess." (Ephes. v. 18.) In a holy frame, discerning between clean and unclean, ready to teach others also, he is to enter the tabernacle. In two things he is to be the opposite of Nadab and Abihu; he is not to be excited with any false, vain desire; and then he is to be exactly observant of the Lord's statutes (ver. 11), so that he would be ready to teach others also to keep them. Hence, he must keep away from every indulgence and every appearance of evil; from every tempting object, and every excitement not drawn from Him to whom he is approaching.

O, what a baptism of the Holy Ghost ministers now need, in order to be free of every foreign aid and false excitement, and be able to minister calmly, holily, and according to the Lord's revealed message!

Vers. 12, 13, 14, 15. "And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat-offering that remaineth of the offerings of the Lord made by fire, and eat it without leaven beside the altar: for it is most holy: And ye shall eat it in the holy place, because it is thy due, and thy sons' due, of the sacrifices of the Lord made by fire: for so I am commanded. And the wave breast and heave shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for they be thy due, and thy sons' due, which are given out of the sacrifices of peace-offerings of the children of Israel. The heave shoulder and the wave breast shall they bring with the offerings made by fire of the fat, to wave it for a wave-offering before the Lord; and it shall be thine, and thy sons' with thee, by a statute forever; as the Lord hath commanded."

The "*holy place*" here meant is defined by "*beside*

the altar" (ver 12). It is *the court made holy* by what was done in it. See chap. vi. 16. The "*clean place*" is any spot in their dwellings, not defiled ceremonially.

The reason for this reiteration of injunctions which have been already given—at least in substance—in former chapters, seems to be, lest Aaron and his sons should suppose that they had forfeited their privileges by that awful sin committed by some of their number. But here they are assured that all their privileges remain to them as full as ever. They are thus gently led into the true consolation under all that had happened. They are reminded of the Lord's continuing friendship and love; and with this assurance the Lord binds up those whom he has wounded. He wipes away their tears by presenting to them his unvarying and unchangeable love; for this is what is exhibited to them in receiving the allotted portions of the sacrifices of peace-offering. Herein the love of God our Saviour appears! O! what tender, considerate kindness is discernible under this veil of types. He has here made his love abound "in all wisdom and prudence"—so seasonable and so full. A new manifestation of a reconciled God is the oil he pours into their wounds!

Vers. 16, 17, 18. "And Moses diligently sought the goat of the sin-offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron which were left alive, saying, Wherefore have ye not eaten the sin-offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the Lord? Behold, the blood of it was not brought in within the holy place: ye should indeed have eaten it in the holy place, as I commanded."

See here Moses manifesting great jealousy for the honor of his God. "Moses was faithful *in all* his house."

(Heb. iii. 2.) He does not address Aaron, but his sons—yet it seems from ver. 19, that Aaron, too, was present. He suspected that there might be some deviation from prescribed rules at such a time; and hence, before he spoke, he “*diligently sought.*”

It should not have been “*burnt,*” but “*eaten;*” for in chap. vi. 30, the rule was laid down. If the blood of the sin-offering was brought into the holy place (as was done if it was the sin-offering of a public person, or of a public nature), then it was to be burned; but if otherwise, it was to be eaten. But, the *sin-offering* here was one offered for the priests as individual sinners, and therefore, was not to be brought into the holy place to reconcile withal. Hence, Aaron and his family should have eaten it, according to chap. vi. 26–29.

Besides, Moses perceived that by this deviation from the prescribed order they had lost a privilege. He says, “*Seeing it is most holy, and God hath given it you*” (ver. 18), hinting that it was a privilege they would have found comfort in availing themselves of at such a time, it being a token of God’s kindness to them. God may tenderly allow us to omit *the duty*, while it may be foolish in us to use the permission, as thereby we lose the *privilege.*

The subject of ver. 17 deserves more particular notice. The sense of that verse is, “God has given it to you that, in bearing the iniquity of the congregation, you may have an atonement for your own souls first of all.” It is only incidentally that the expression “*Bearing sin*” occurs in Leviticus, viz., here and in chapter xxii. 9. But it may be right to notice what we may gather from these two references.

We gather from this passage—1, That the individual

who *bears the sin of others* must himself be pure from these sins. This was signified by the priest's offering a sin-offering by which all his own sins were borne away. 2d, That this expression means more than *enduring the effects* of sin. For a personally guilty person might have done this. But farther; chap. xxii. 9 teaches us, 3d, that to "*bear sin*" implies that the person is *reckoned guilty* of the sin. Hence, when it is said that the priests *bore the iniquity of the sanctuary* (Numb. xviii. 1), the sense is,—they were reckoned guilty until they had put that guilt upon the sacrifice, and had seen that sacrifice burnt to ashes. Isa. liii. 6–11, and 2 Peter ii. 24 must be understood in this manner. For we now see that to "*bear the sin of others*" implies that the priest is reckoned guilty, by imputation, of sins with which he was not personally chargeable at all, up to the moment when he has cleared these sins away in the fire of wrath which consumes the sacrifice.

Ver. 19. "And Aaron said unto Moses, Behold, this day have they offered their sin-offering and their burnt-offering before the Lord; and such things have befallen me: and if I had eaten the sin-offering to-day, should it have been accepted in the sight of the Lord?"

Aaron first defends his sons, and then himself. It seems clear to me that "*the sin-offering and burnt-offering*" of his sons, spoken of here, must have been presented by themselves, and are not the offering of chap. ix. 8–12. I understand this to have occurred the day after Aaron's consecration, and his sons had that morning presented sin-offering and burnt-offering for themselves.* Hence, Moses addressed them (ver. 16), and

* There remains one difficulty, viz., where it is said that the common priests were to begin as Aaron began, by presenting a sin-offering and burnt-offering for themselves? The answer is, that from Heb. vii. 27, Lev.

Aaron in replying says, "They have done part of the duty"—"*they have offered.*" Now, as *this sin-offering* was for *Nadab and Abihu*, now dead, as well as for Eleazar and Ithamar, it could not be used as other similar sin-offerings were ; for the Lord had interrupted the usual rites attendant on such a sacrifice. It could not be said to be *accepted*,—how, then, could Aaron and his sons eat of it, as if it had been accepted ? Had they sat down to feast on it, they would virtually be declaring their belief that the Lord had not refused to accept the sin-offering in which *Nadab and Abihu* had taken part, whereas there were manifest tokens of displeasure all around. In these circumstances, could Aaron and his sons eat in faith ? No ; *the family* felt that there was a cloud over the Sun of Righteousness !

Ver. 20. "And when Moses heard that, he was content."

He saw that Aaron entered into the spirit and meaning of the rites he ministered among ; and was satisfied. And it is to be noticed that this attention to the *spirit*, and not to the mere *letter*, of the ceremonial law, at the very outset, indicated to Israel that the *things signified* by these types were their chief concern, not the bare types themselves. And how interesting to find Aaron thus exhibiting his understanding of the emblems of the tabernacle. Aaron's service was not formality ; it was a worship done in the spirit ; and where the spirit could not be brought along with the rite, he left the rite undone ! Herein he glorified God,—he gave him the honor due

xvi. 16, 17, and other places, it appears that *no priest* could proceed to offer the sacrifices of others without first presenting these offerings for his own sins. Now that morning the people had begun to bring their offerings, and Aaron's sons had entered on their duties.

unto his name! He felt that it was not worship at all, if his soul was not engaged; for "*God is a spirit.*"

Thus we have a glimpse into the hidden life of Israel's worship, at the very moment when undeviating attention to the statutes given is enforced by a stroke of severe righteousness.

But after these calamities befalling men of the priestly line, and testifying that they are sinners, and after so many various ceremonies that all spoke of the need of atonement, it is sweet for us to turn for a moment to the One High Priest, in whom all was summed up and perfected. We take Daniel's well-known prophecy, to find a full-length portrait of our Priest. It runs thus—

"Seventy weeks are determined
 Upon thy people, and upon thy holy city;
 To finish the transgression, [margin, *to restrain.*]
 And to make an end of sins, [margin, *to seal up.*]
 And to make reconciliation for iniquity,
 And to bring in everlasting righteousness,
 And to seal up the vision and prophecy, [margin, *prophet.*]
 And to anoint the Most Holy."—(Dan. ix. 24.)

Perhaps it might be rendered as literally, and more forcibly by a few alterations. The Prophet is told that seventy weeks must run on ere these events take place—that is, the proposed, determined time for the accomplishment of these six great ends:—

1. For the restraining of the transgression;
2. For the putting the seal on the sin-offerings;
3. For making atonement for iniquity;
4. For bringing in an everlasting righteousness;
5. For putting the seal on vision and prophet;
6. For anointing the Most Holy One.

We have here Gabriel's message regarding Messiah's work for men. In the course of seventy weeks, 1. *The transgression shall be restrained.* "The law entered that *the offence* (το παραπτώμα, עֲוֹנוֹתָא) might abound" (Rom. v. 20); but no sooner is the Saviour come, than, lo! the offence is no longer overflowing. *Grace* has the opposite effect from *law*; it restrains sin. "Sin shall not have dominion over you; for ye are not under the law, but under grace." (Rom. vi. 14.) And the grace that brought salvation, flowing from the Saviour, Messiah, was soon felt to be thus powerful; "Teaching us to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world." (Titus ii. 12.) 2. *The seal shall be put on the sin-offerings.* The article is prefixed to חֲטָאוֹתָא, as if to make it plain that it was "sin-offerings." The *sealing* is in the sense of giving them sanction—showing that they were proper views of man's sin and God's justice. This Jesus did by fulfilling the whole of their typical meaning, being made sin for us, and consumed to ashes without the camp, on Calvary. Thus he "set to his seal" (ἐσφραγισεν) that these were true representations of God's holy law and man's sin. (John iii. 33, and Rom. iv. 11.) Then, 3. *The atonement for iniquity shall be actually brought.* Hitherto it had all been done in type; but the Saviour, by his one suffering and obedience, presents the reality to God and to man. He actually does what the ceremonies of the law pledged should be done. 4. *Everlasting righteousness shall be brought in.* The Saviour brought us a real righteousness, as real as was the imputation of our sins to him. It was no more a ceremonial purification only, or a cleansing from defilement, which lasted only for a season, and was lost by the next touch of pol-

lution; He gives an *everlasting* righteousness—"eternal redemption." 5. *The seal shall be put on vision and prophet.* Whatever prophets have uttered, or seen in vision, concerning Messiah, was now all fulfilled by Jesus. Thus the seal of truth was stamped on them all, and they were set apart as attested and verified. 6. *The Most Holy One shall be actually anointed;* i. e., inaugurated into his office as Redeemer, by actually being born in our nature, and anointed with the Holy Ghost from the moment of his birth. In other words, he that is to accomplish all those blessings shall appear, viz., he that is the true High Priest, "Holy of Holies," on whom God's anointing oil shall be poured, even "the Spirit without measure."

The only doubtful clause here seems to be the last. Many apply "Most Holy" to the sanctuary, whereas we here apply it to *Messiah*, as the antitype of the high priest. Is the high priest, then, ever called קֹדֶשׁ קְדוֹשִׁים? Yes; in 1 Chron xxiii. 13. Let any one who understands Hebrew read that verse, and say if it ought not to be there rendered, "And Aaron was separated, setting him apart as holy of holies (קֹדֶשׁ קְדוֹשִׁים), himself and his sons forever, to offer incense." And in a Jewish song, chanted by Joseph Wolff, and which he heard Jews sing in their own tongue, Messiah is celebrated not only thus—

"The King, our Messiah, shall come,
The Blessed of the Blessed is He;"

but also he is celebrated, as in Daniel—

"The King, our Messiah, shall come,
The Holy of Holies is He."

Oh, glorious Messiah! True High Priest! Thou art

all that the prophets said of thee ! Thou givest us everlasting righteousness and real atonement ! Thou satisfiedst every claim made by justice, whose payment was pledged by sacrifice ! Thou alone hast stayed the torrent of sin ! Soon wilt thou again appear “ without sin unto salvation,” and present to the Father a Church “ without spot, or blemish, or any such thing !”

Remembrancers of the Broken Law.

THE CLEAN AND THE UNCLEAN.

“SIN IS THE TRANSGRESSION OF THE LAW.”—1 John iii. 4.

CHAPTER XI.

Ver. 1. “And the Lord spake unto Moses, and to Aaron, saying unto them.”

HITHERTO *atonement* has been the theme. A fallen world should relish that truth more than any. God shows himself willing to save, by thus fully setting atonement before us. And were he to do no more, the blame of being unsaved would all rest on *man*.

But now, as if it were to “compel men to come in,” he opens up the state of sinfulness in which this world lies. The Lord wishes to make the sinner flee to the Atonement, by creating in his mind a loathing of sin that so pollutes and defiles. For this end, he lays down instructions of a peculiar kind, containing distinctions that would every day need to be attended to. He first so arranges the beasts they were to eat, and those they were not to eat, that an Israelite would every day meet an object that called forth his discrimination between *clean* and *unclean*. Thus they were to be taught God’s dis-

cernment of sin, and the stigma he had set upon it. Though there was nothing *morally* different between one beast and another, yet if God put his difference between them, they must so regard them; and it was thus that every beast became to them a remembrancer of the law, calling upon them to distinguish between what was right and what was wrong—what was permitted and what was forbidden. The Lord thus set up so many finger-posts that pointed Israel to the Fall, and reminded them that they were in a fallen world.

This chapter begins the subject of *sin*—its existence in the world all around us. Then, chapter xii. teaches the transmission of sin; chapters xiii. and xiv., the vileness of sin, and the mode of putting away its loathsomeness; and, lastly, chapter xv., original sin in all its deformity. The Holy Spirit would shut up the world to righteousness through the blood of Jesus shed for the most guilty. The first fifteen chapters of this book treat of *sin and its atonement*.

Ver. 2. "Speak unto the children of Israel, saying, These are the beasts which ye shall eat among all the beasts that are on the earth."

Some have suggested* that the object of these regulations might be to restrain the appetite, and might be given after the murmuring for quails recorded in Numbers, chap. xi. In this view, that incident would be considered as suggesting these rules, in the same manner as Nadab and Abihu's sin, in last chapter, suggested the restriction about the priests taking no wine before going into the sanctuary. But this seems a very ungrounded supposition; for the distinction of *clean* and *unclean* existed in Noah's days.

* E. g., Townsend.

It is, however, to be noticed, as a remarkable fact regarding the regulations laid down here for the food of Israel, that all the *clean* animals are wholesome for food and the fish that have fins and scales—viz., the clean—are not only safe, but nutritious. Still, this is only a secondary consideration, taken into account, no doubt, by God, while he, in wisdom and love, appointed this arrangement for higher ends. It is also worthy of notice, that the wisdom which selected the clean and the unclean as early as the days of Noah, foresaw what animals would be worshipped and used by idolaters. Hence we find them answering that use also, while still something far higher is the main thing in view.

To imbue the mind of Israel with moral distinctions was the grand and primary use of this arrangement. It was so in Noah's days, and probably in Adam's; but now the development of that system takes place more fully; just as in the case of the various sorts of offerings.

In proof that to teach Israel to put a difference between the clean and unclean in things moral was the end of *these typical distinctions*, we might refer to verses 44, 45. And also we might refer to Peter's vision, in Acts x. 12, 14, where he is shown that the idolatrous Gentiles, so long unclean, are now to be admitted into fellowship with Israel. There we are clearly taught that there was a typical reference to sin in these ordinances.

We should join the last clause with ver. 3, and read thus—“These are the living creatures (הַחַיִּים) which ye may eat. Of all large beasts (בְּהֵמָה) that are on the earth, whatsoever parteth the hoof,” &c.

Vers. 3, 4. “Whatsoever parteth the hoof, and is cloven-footed, and cheweth the cud, among the beasts, that shall ye eat. Nevertheless

these shall ye not eat of them that chew the cud, or of them that divide the hoof, as the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you."

We have another table of the clean and unclean in Deuteronomy, chap. xiv., and some apparent differences occur. But the reconciliation is easy. It is this. In *Leviticus*, the principles of the distinction are laid down, and illustrated by only a few instances, either in regard to beast or fowl. In *Deuteronomy*, specific cases are given; and though, at ver. 6, the rule is noticed, yet the object of the writer there is to set down special instances of the clean and unclean, rather than to state the rule.

The grand rules as to quadrupeds are, 1. *The clean* are those that *have their feet completely cloven* (above and below); and, 2. *They must also chew the cud*. The complete dividing of the hoof is very fully expressed in the Hebrew; it is, q. d., "Whatever not only divideth the hoof, but cleaveth a cleft in the hoof." This part of the rule was sufficient to exclude all such animals as the *lion* and the *dog*, whose foot has a membrane below that unites the claws together, and so interferes with the *complete cleft*; or such as the *horse*, that has no cleft at all. And when the next part of the rule demanded that the animal should be one that *chews the cud*, this secured that it should never be a *carnivorous* animal; for all that chew the cud live on vegetable food. No carnivorous animal was clean; they had qualities that made them unfit to be acknowledged as proper for God's people to touch. But some of those not carnivorous were also unfit to be taken as food, possessing some peculiarity that fitted them to be types of things which the holy should avoid.

In ver. 4, "*nevertheless*," is אָיִן , equivalent to "*for*

example." There was a difficulty in determining the case of the *camel*, whether or not it really divides the hoof wholly, and the case of the *hare*, whether it really chews the cud; therefore these cases are decided by authority. And along with each of these a sample is given where no ambiguity existed, viz., the coney and the swine.

In doubtful cases, we should decide on the side of *abstaining* from the thing. See 1 Thess. v. 22, "Abstain from all appearance of evil."

Vers. 5, 6, 7, 8. "And the coney, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. And the hare,* because he cheweth the cud, but divideth not the hoof; he is unclean unto you. And the swine, though he divide the hoof, and be cloven-footed; yet he cheweth not the cud; he is unclean to you. Of their flesh shall ye not eat, and their carcass shall ye not touch: they are unclean to you."

The *coney* (in Hebrew, the Shaphan) is an animal called the *daman*, resembling the hare in size, and living in holes of the rock. The *swine*, in the East, if eaten, produce a tendency to itchy diseases, to leprosy, and, in short, to cutaneous diseases of all kinds.

We see here how the Lord multiplied in Israel the memorials of sin. In Noah's day, the distinction between clean and unclean was known; but only in its rudiments. That general rule is now branched out into particulars.

* Hebrew, אַרְנֵבֶת. It is stated by a Jewish writer, that the Seventy interpreters were much puzzled by this word. They hesitated to render it by "λαγως," or "λαγως," because Ptolemy, whose father and uncle were of the family of the "λαγοι," might take offence at finding his name registered among the unclean animals. But neither could they retain the Hebrew term, "*Arnebeth*," because Ptolemy's queen was named "*Arnebet*;" and she might think herself insulted. They therefore resorted to the expedient of rendering the word by the descriptive term, "Δασυπους," q. d., "rough-foot."

By this new constitution, *sin* was much oftener brought before the eyes and into the thoughts of the godly men of Israel. For, suppose an Israelite of “quick discernment in the fear of the Lord” going forth to his labor. As he goes forth, he meets one leading a *camel* along. The sight of this animal, marked as unclean in the law, stirs up his soul to reflect upon God’s having his eye on his people to see if they avoid sin and remember his revealed will; and just because this animal was one of those that it would have been difficult to determine whether it belonged to the clean or unclean, had not express authority decided, he is reminded that it will be safe for himself to know the Lord’s positive decision in things that have a doubtful aspect. He walks onward. As he crosses the field, a *hare* starts from its form, and speeds past him. Here he is reminded that there are things which God has expressly forbidden, and which he must avoid with as much fear as this timid hare hastens its escape from him. As he passes near some rocky part of his farm, the *coney*, or *daman*, attracts his eye, and deepens the remembrance that God has made a difference between good and evil; and teaches him to hide from the approach of the least appearance of evil, even as that *coney*, at the sight of a foe, betakes itself to its rocks. In the more woody and wild scenes, he sees the *swine* and the *wild boar* enjoying their retreats in savage filthiness. There he again is reminded of the law of his God; and there he reads, at the same time, the filth of iniquity—its impure, loathsome aspect—the swine wallowing in the mire, and the wild boar stretching his carcass at ease, or sharpening his tusks for some effort of destruction.*

* The peculiar abhorrence entertained of *swine*, has been supposed to have arisen in part from the fact, that the Heathen used them in their

We have, in Deuteronomy, chap. xiv., an enumeration of the principal *clean* animals. These would, in like manner, remind the Israelites of what was holy. One went forth to his flocks, and there the *sheep*, feeding in their pastures, spoke to him of the clean and holy ones whom the Lord watches over as their Shepherd. Another, who beheld the *wild goat*, amid solitary rocks where scarcely any foot ever trod, feels himself taught that the Lord has kept up the difference between holy and unholy even in the deepest solitude; while, at the same time, he reads the doctrine of a sustaining providence in the safety of the wild goat on its precipices. The *hart*, leaping in its joy, or hastening to quench its thirst in water-brooks, leads his thoughts to holiness. It is a clean animal; it may guide his thoughts; it may remind him of the saint's panting after God. Again, the *roe-buck*, or gazelle, amid the fragrant shrubs, spoke of holy distinctions, and might lead up his soul to the beauty of holiness amid the enchanting beauty of earth's rich scenery. It may have been thus that it was first seen by Solomon, in the hills of Bethlehem; and often, in after days, it would tell an Israelite of Him who was to come as a "roe on the mountains of spices." They could not gaze on the beautiful antlers of the *fallow-deer*, nor on the *pygarg* (or *lidmee*), with its double-sized horns and double strength, on the *buffalo's* wild might, or the *chamois*, sent out by God to people the very cliffs of the rock—they could never gaze on these merely with the feelings of one admiring a *creating* God; they were led to think of them as connecting them with a holy God, who dis-

feasts and sacrifices. But this is not satisfactory; for the Egyptians held them unclean. It has been from the peculiar style of the animal; just what gave occasion to the proverb, 2 Peter ii. 22.

cerned between the clean and the unclean, and sought the redemption of his fallen creatures. And thus there was a check in Israel upon the mere sentimentalist and the admirer of nature; their God threw in the idea of *sin* and *holiness* into all the objects they beheld.*

They were not to make use even of the dead bodies of such animals. Living or dead, by them they must be reminded of sin, and refuse to come near it. Our hatred of sin must be eternal hatred; our forsaking of sin must be everlasting; our farewell to sin must be forever and ever. The difference between sin and holiness is everlasting, not temporary; therefore, our protest against sin, and in favor of holiness, must be without interruption and without end.

Vers. 9, 10, 11, 12. "These shall ye eat, of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat. And all that have not fins nor scales in the seas, and in the rivers, of all that move in the waters, and of

* I think it was not their *natural qualities*, so much as the *Divine appointment* of the animals, that taught Israel. Yet, at the same time, we need not exclude the other altogether. In the old poet, *Beaumont* (in his *Psyche*, ix. 106-8), there is an illustration of how such associations as the above might be used, when he represents Jesus in the wilderness with the wild beasts:—

"When *oxen* he, and *asses* had descried,
 Lowing and braying their desires of grass,
 He kindly thought of what did him betide
 When in their house he entertained was;
 How Bethlehem's stable, with the hay and manger,
 Welcomed the new-born, man-rejected stranger.

"A flock of *sheep* went bleating after them,
 Whose sucking sons made him reflect again
 Upon himself, God's everlasting *Lamb*,
 Born in proud Salem's shambles to be slain.
 He blest them all, and for their sustenance,
 Engaged his magazine of providence."

any living thing which is in the waters, they shall be an abomination unto you: they shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcasses in abomination. Whatsoever hath no fins nor scales in the waters, that shall be an abomination unto you."

It is a well-known fact, that all fish that have *both scales and fins* are both wholesome and nutritious. This provision, therefore, secured to the people the free use of what was certainly profitable, and kept them back from the uncertainty of choosing among the others what might have injured them. Again, therefore, they were taught that it is better far to lean to the side of abstinence, in doubtful cases, than to run the risk of doing evil. They were trained to the principle, "If meat make my brother to offend, I will eat no flesh while the world standeth." (1 Cor. viii. 13.)

Those "*without fins and scales*" are partly creatures of the mud and marsh; whereas the others swim through the clear, limpid waters of "seas and rivers." Others of them that are "without scales," are such as the voracious *shark*. Thus they were naturally fitted to exhibit *purity*.

In ver. 9, we are to read "*in the waters, i. e., whether seas or rivers.*" In ver. 10, "All that move in the waters," is rather, "All that *crawl* in the waters;" and even any living thing there that has not the specified qualities. In the same verse, and at ver. 11, "They shall be an abomination," is more emphatic if read thus—"*They are an abomination to you, and they SHALL be an abomination.*"* And it is thus strongly stated, because the people might be ready to neglect the rule in

* Exactly as Ezekiel xix. 14, קִרְיָהּ הִיא וְהָיָה לְקִרְיָהּ, "This is a lamentation, and shall be for a lamentation;" so here, וְשָׂקֶץ יִהְיֶה לָכֶם שָׂקֶץ הֵם, לְכֶם.

the case of some of the smaller creatures in the waters. Many of the forbidden creatures are exceedingly small in size ; yet, nevertheless, even that atom is to be abhorred, if the Lord has given the command. It is not the importance of the thing, but the majesty of the lawgiver, that is to be the standard of our obedience. “Sin is the transgression of *the law*.” (1 John iii. 4.)

There were tribes that were to dwell by the waters. Thus Simeon and Dan had a sea-coast from the river of Egypt up to Joppa. Ephraim and the half tribe of Manasseh had a sea-coast as far as Carmel—the glorious plain of Sharon descending to the water-side. Zebulun and Asher, too, had their creeks and bays ; while Naphtali, as well as Zebulun and the other half tribe of Manasseh, encircled the lake of Galilee, so plentiful in its supply of fish ; and the waters of Merom, no doubt, swarmed with their kinds. Others of the tribes lay near Jordan, or had some lesser streams and lakes at hand. Hence there was not probably one tribe but had some need of these laws, and opportunity for exercising faith by attending to them.* The Lord also thus evidenced his care over the spiritual health of the seamen and fishers of Israel. It tried their faith when they needed to cast away whatever unclean fish they had enclosed in their net.

Some, indeed, might reckon such minute and arbitrary rules as these to be trifling. But the principle involved in obedience or disobedience was none other than the same principle which was tried in Eden at the foot of the forbidden tree. It was really this—Is the Lord to be

* Our Lord's parable, Matt. xiii. 47, 48, of “every kind of fish,” would be very significant to Jews who recognized an allusion to these Mosaic distinctions.

obeyed in *all* things whatsoever he commands? Is he a holy lawgiver? Are his creatures bound to give implicit assent to his will?

But this discrimination between holy and unholy penetrated farther. It reached Israel's hours of recreation, and kept them, even then, in mind of their Holy One. A wealthy Israelite, who has his villa by the lake of Gennesaret, goes forth on the bosom of the lake. In its clear waters he finds fish, darting on before the slow-sailing bark in the strength of their *fins*, and reflecting back to the surface, from their *scales*, the light that fell on the waters. All here speaks of purity—conformity to what the law pronounced clean. But at another time he strolls along by some shallow, or is compassing the waters of Merom, and there he finds the crawling reptiles of the mud and marsh—teaching him to draw back in haste from the touch of uncleanness. In like manner, far within their land, at the little brook flowing through the valley of Elah, fringed by its green terebinths, the youth of Judah, in their sports, were taught to keep before them the difference between good and evil, while they scrupulously rejected the unclean minnows, and chose the clean, amid their easy angling at the stream. “Holiness to the Lord”—obedience to his revealed will—thus pervaded Israel's land and Israel's families, in public and in secret, in business and in recreation; their youth and their aged men, in their fields and by their riversides, must remember “The Holy One of Israel!”

And now we shall see that the very air and sky had its signs, in the fowls that flew in the midst of heaven.

Vers. 13, 14, 15, 16. “And these are they which ye shall have in abomination among the fowls: they shall not be eaten, they are an abomination: the eagle, and the ossifrage, and the ospray, and the

vulture, and the kite after his kind; every raven after his kind; and the owl, and the night hawk, and the cuckoo, and the hawk after his kind, and the little owl."

The *ossifrage* is a *sea-eagle*, frequenting cliffs and promontories; and the *ospray* is the *fish-hawk*, subsisting on fish, which it darts down upon from its watch-tower. The *vulture* and the *kite* are known in all these countries, as familiarly as the *eagle* and the *raven*. These are *birds of the air*. The next are mere *birds of earth*. But what is here called "the owl" (עֵינָה), is the *ostrich*. The *night-hawk* is a species of owl known in Syria, very ravenous, so that it will attack infants. The *cuckoo* (צִיָּה) is probably one of the lesser fowls, the *sea-swallow* or *sea-gull* on their shores. The *hawk* is well known.

All these are ravenous in their nature; and therefore there is an obvious ground of difference between these and other fowls, without needing to lay down any general rule such as is laid down in the case of quadrupeds and fish. These are *specimens*; other fowl of a similarly ravenous nature are to be classed along with them, as the clause, "after his kind," may intimate. Hence, in Deuteronomy, chap. xiv., "the *glede*" (רָצָה) is added to the list, unless the same bird be meant under a different name. The "little owl" should also be taken in here, from ver. 17. It is the common *barn owl*.

The *eagle*, darting down from the hills of Moab or Bashan, or from the heights of Lebanon, would often teach the shepherd who saw his flock endangered by this unclean bird. Those by the sea-shore would have the same lesson taught them when the sight or cry of the *sea-eagle* and *fish-hawk* called to their mind that God had made a difference between the clean and unclean

even in the fowls of the air. The *vulture*, in their streets or highways, allured by the scent of death, and the *kite*, poised on its wings till it found a prey upon which to dart down, and the hoarse unpleasant note of the *raven*, would constantly recall the same distinctions; while their loathsome qualities would serve to make the feeling of uncleanness more and more detestable to the men of Israel. While in the wilderness, and ever afterwards on their borders, they would meet with the *ostrich*, whose disagreeable cries, voracious habits, and parental unkindness, would all contribute to deepen their aversion to whatever was unclean. And not less so the small, but most ravenous *night-hawk* that flies in at their open windows and seeks the life of infants; and the *sea-gull* incessantly watching for its victims, over whom it screams in savage delight; and the *hawk*, so furious in its attack on the birds of the air; and the *owl* at evening, awake for designs of destruction. All these, every time they were seen, helped to deepen Israel's remembrance of the difference between holy and unholy, and to give them intimations of the hateful qualities of sin.

Vers. 17, 18, 19. "And the cormorant, and the great owl, and the swan, and the pelican, and the gier eagle, and the stork, the heron after her kind, and the lapwing, and the bat."

The *cormorant* might be seen all over the surface of the Mediterranean, near its shores, sailing gracefully on the calm waves, or fluttering boldly amid the foaming billows in the storm, seeking its victims. The "great owl," or "*bittern*"* (בִּנְשׂוּרָה), might be heard booming from

* Consult Robinson's Clavis, Rosenmüller, the Pictorial Bible, Calmet, and others, for a fuller inquiry into the natural history of the above. Many suppose the *ibis* is meant by the בִּנְשׂוּרָה.

the sedges of the waters of Merom or of Jordan, busy all the time in industrious search for what would fill its appetite; and along with it the “*swan*,” or “purple-bird” (porphyrio hyacinthine, תְּפִינִיטָה), seeking its supply of fishes by the side of lakes and rivers. By the shore of the sea of Galilee, the *pelican* fishes for its prey, and stored what it found in the bag wherewith it is provided. The *gier-eagle* (גֵּר) is very tender of its young,* according to its Hebrew name, yet unsparingly in their behalf seizes fish or winged fowl. It manifests evil in combination with good, and being pronounced *unclean*, led Israel to entertain abhorrence of any mixture of good and evil. The same lesson might be learnt from *the stork*. It was a bird familiarly known, nesting in the roofs of their houses, possessed of strong social and parental affections, yet feeding on lizards, frogs, serpents, and other living things. Last of all, *the heron* (הֶרֶן), angry and irritable, would often startle the man of God in some solitary spot, where it stood watching for its prey; the *hoopoe*, also, or *lapwing*, beautiful in feathers, yet filthy in habits, and noisy in its cry; and *the bat* (into whose retreats the shining idols of the heathen shall yet be cast, no more to catch the eye by their gaudy show, Isa. ii. 20), coming forth at evening-tide, when the air was still, hunting in the dusk for its food, and often flapping its wings most unexpectedly on the passer-by, and unpleasantly disturbing his quiet thoughts. All these, not only kept up to remembrance that there was a difference between clean and unclean—sin and holiness—good and evil—but by their individual qualities, impressed dislike

* Hence some think *the swan* may be meant, which will attack even man in defence of its young.

for the unclean, and taught Israel to associate most unpleasant ideas with whatever was forbidden.

Vers. 20, 21, 22, 23. "All fowls that creep, going upon all four, shall be an abomination unto you. Yet these may ye eat of every flying creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth; even these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind. But all other flying creeping things, which have four feet, shall be an abomination unto you."

Some writers notice four species of locusts that are supposed to be meant here. There is the *locust* (אַרְבֵּה), properly so called, the general representative of the class. It has neither tail nor protuberance. Then there is the locust (סִלְעָם) called here *bald-locust*, which has a protuberance; then another (the תְּרִגֵּל), here called *beetle*, that has both the protuberance and a tail; and a third, called here *grasshopper* (קָנֹב), that has a tail but no protuberance.*

All *insects* are unclean except these four classes; for it is *insects* that are here meant by "the creatures that both fly (הַיּוֹרֵף) and creep," using feet in the manner of quadrupeds. All reptiles, worms, and insects, e. g., flies, and bees, are thus pronounced *unclean*—except only the four classes that have *springing legs*, in addition to the legs used in creeping.

The sight of insects, without number, in their groves, on the leaves of their fig-trees, or the vine-leaves that shaded them,—the innumerable hosts that thickened the air at sunset, or that played on the waters, and from time to time alighted on the head of the solemn Jew who

* Thus Robinson in his *Clavis*, from Ludolph. Some say the locust, the domestic cricket, the mole-cricket, and the green grasshopper.

marked the sight—could not fail to remind the soul that it was encompassed with unholy things. I remember (while in Palestine in 1839) the vast number of such insects, some of them very beautiful and rare, which we saw one afternoon by the lake of Galilee, near Magdala; and, also, on a previous day at the pools of Solomon, near Bethlehem. They skimmed along the waters, or flew gaily through the air, or kept their seat upon a sappy leaf—and the eye could not but be attracted by them. Now, an Israelite would feel in these insects a memorial of sin, however fair the external form appeared. No retirement into quiet seats and bowers could give freedom from the presence of what was unclean. The dragon-fly that wafted itself past their eye, and the many magnificent insects, though fed amid the fragrance of Lebanon, and the excellency of Carmel and Sharon, were all made to speak of God having set a mark on this earth as no longer a Paradise. These creatures on the wing were like messengers sent to admonish the saints of God that the sweetest spots of earth were polluted, and, therefore, they must watch and keep their garments. The only clean insects were the locusts—the insects so often used by God to punish a guilty land and an unclean people.

THE CARCASSES OF UNCLEAN CREATURES.

Vers. 24, 25, 26, 27, 28. “ And for these ye shall be unclean : whosoever toucheth the carcass of them shall be unclean until the even. And whosoever beareth aught of the carcass of them shall wash his clothes, and be unclean until the even. The carcasses of every beast which divideth the hoof, and is not clovenfooted, nor cheweth the cud, are unclean unto you : every one that toucheth them shall be unclean. And whatsoever goeth upon his paws, among all manner of beasts that go on all four, those are unclean unto you : whoso

toucheth their carcass shall be unclean until the even. And he that beareth the carcass of them shall wash his clothes, and be unclean until the even: they are unclean unto you."

In ver. 24, "And for *these*" is to be connected with ver. 26. "For *these, viz., the carcasses of every beast which divideth the hoof, &c.,*"—not the carcasses of insects, which would have been quite overwhelming in number and in every spot. The four-footed creatures that "go upon their paws" are such as the *jerboa* (the mouse of Isa. lxvi. 17), which uses its forepaws for holding its food, and leaps with its hind ones.

The *carcass* defiles; thus keeping up in Israel awful impressions of *death*. It defiles because it speaks of *the fall—sin—wrath—curse*. They must remember that even Palestine is not Eden. "*Thou shalt die*" is written over all its dwellings; and every dead carcass is a voice crying in their ears, like Abel's blood in the ears of God, "*Thou shalt die!*"

In ver. 25 it is said, "*Whosoever beareth aught of the carcass of them.*" To carry a single portion of the carcass in their hands seemed to intimate the wish or intention to use it for some purpose. Hence they are warned that to be found "bearing the carcass" (ver. 28), or "any part of the carcass" (ver. 25), such as the skin, or bones, would pollute them; for it connected them with the sign of the first threatening, "*Thou shalt die.*"

The defiled remained unclean "*until the even*" (ver. 25), even after washing their clothes. The washing of the clothes plainly represents the cleansing in the blood of Jesus. The pollution is washed away by Christ's death, applied to them by his Spirit. But why, then, remain unclean "*until even?*" Why not enter the dwelling of a man of Israel till the day is done? Why

never cross the threshold of a clean and undefiled Israelite until the sun set? I suppose it was in order to represent the truth, that, fallen man, though justified wholly and completely from the sins lying to his charge, and though receiving the Holy Spirit to sanctify his polluted nature, is, nevertheless, not entirely free from the effects of his fall till his night has come. At death, he lays down his polluted raiment and is reckoned quite clean. But in truth it is not till *next morning* that his complete deliverance is apparent to all. It is at the resurrection-morning—after both evening and night is past—that it is undeniably evident that all effects of yesterday's defilement are gone. He can now enter the dwelling of the righteous; he can go up to the sanctuary; he can stand in the holy hill.

Thus, the man, defiled by the touch of death, represents a sinner's state. His washing represents the sinner's using the appointed cleansing given him in the Lord Jesus. His waiting, nevertheless, till evening, ere the effects of that connection with death and sin be annulled altogether, represents the justified,—represents you, believer,—fully sensible of your cleansed state, yet aware that your deliverance from *all* the consequences, the misery, and the shame, and the debasing effect of the fall, will not be either fully enjoyed or really seen by others till this present day is past, and “the morning star” of the day of God has risen. Then you will go forth with joy—though now you sit in conscious imperfection, often saddened and often tempted, often groaning and often oppressed. To you Paul says, “Now is our salvation nearer than when we believed,”—for not only is the day of our uncleanness gone, but “the night” that

intervenes between us and the coming morn "is far spent; the day is at hand." (Rom. xiii. 12.)

Vers. 29, 30, 31. "These also shall be unclean unto you among the creeping things that creep upon the earth: the weasel, and the mouse, and the tortoise after his kind, and the ferret, and the chameleon, and the lizard, and the snail, and the mole. These are unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even."

A man of Israel, within the limits of his own field and farm, is kept in view of memorials of sin. The *mole*,* working up the earth in search of its prey below, attracts his eye in the heaving ground—or the *mouse* (jerboa) of the same race that afterward devoured the Philistine's corn-fields—is seen burrowing in the sandy soil as he approaches. Or near some stream,† the slow-moving tortoise drops down into the water at the sound of man's footsteps; and then the doleful cry of the (תִּנְתִּינָה) *gecko* lizard (not *ferret*), that by its very touch injures the victuals over which it passes its cold body, and the strong *lizard*‡ forcing its way into the sand to escape its pursuer; and the (תִּנְתִּינָה) poisonous, *filthy lizard* that wallows in dirt and rubbish,—all these keep before him the great truth, that he is in a fallen world, where not only the birds of the sky above, and the animals that roam at liberty around, and the insects of the air, but even the reptiles which his foot might crush, are polluted. Look up, or look around, or look down, memorials of sin abound.

Then, the *snail* and the *chameleon* (תִּנְתִּינָה) is not the

* "Weasel" is not the true rendering of תִּנְתִּינָה

† I remember multitudes of them at a stream near the lake of Galilee, and in similar situations.

‡ תִּנְתִּינָה is not *chameleon*.

*mole**) on the trees or shrubs; the one filthily spreading its slime over every leaf, the other hanging from a twig, greedily intent on drawing into its mouth the gnats and almost invisible insects that ply “in the web of the sunbeams,” and changing color according to the green or yellow hue of the leaf;—these are memorials of uncleanness to the Israelite, held up before him by the side of his house, or among the tender branches which he is examining. At every point he is startled with some object that speaks of the difference between the clean and the unclean—the holiness of God, and the sin of man.

THINGS ABOUT THEIR HOUSES BECOMING UNCLEAN.

Vers. 32, 33, 34, 35. “And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be, wherein any work is done, it must be put into water, and it shall be unclean unto the even: so it shall be cleansed. And every earthen vessel, whereinto any of them falleth, whatsoever is in it shall be unclean; and ye shall break it. Of all meat which may be eaten, that on which such water cometh shall be unclean: and all drink that may be drunk in every such vessel shall be unclean. And everything whereupon any part of their carcass falleth shall be unclean; whether it be oven, or ranges for pots, they shall be broken down: for they are unclean, and shall be unclean unto you.”

These are the plain, undoubted cases of defilement. The domestic in the family, engaged in the duties of his humble lot, has sign-posts set up by God to warn him of sin. The wooden vessels on his shelves, the skin bottles that were filled with water, or ready to be used, the

* From נִשְׁנָה , to breathe. Bochart has been followed by most writers in the opinion that this name describes the *chameleon*, which has *lungs* of such vast dimensions, that when filled, the body is made to appear transparent. It alters the color of the skin by thus exposing more or less of the blood to the air.

wardrobe of the family, all must be watchfully kept from pollution.

Their finest cakes, and the richest wines, must be set aside and cast away, if the touch of the unclean creature came upon them. The ovens for baking their food, and the ranges where their pots for boiling stood, must be disused if a spot of pollution fell upon them.

In this manner *cleanliness* was taught; but much more *holiness*. Every vessel must have on it, "*Holiness to the Lord*;" and the garment spotted by the flesh must be hated.

Our private walk must be under the Lord's eye. It is not abroad only, in public, but it is alone, and before our household, that the Lord's will must be done. In the minute and apparently trifling things of domestic arrangement we must regulate our actions by a regard to the all-present, holy Jehovah. In putting on our raiment, instead of allowing pride to arise, we must ask, Is there not pollution even here; for the air of earth is tainted? In all things we must have our hearts watchful, and our eye awake, to discern between the holy and the unholy. We must sing Psalm ci. in every room of our house, and in every movement of our hands.

Earthen vessels were to be broken; others were to be steeped in water for cleansing. The Lord's *two* ways of cleansing away the pollution of this earth may be illustrated here. The water of the Deluge steeped earth till it was purified for a time; but the next mode of cleansing is, "*Seeing all these things shall be dissolved.*" Or rather, it may refer to the Lord's two ways of treating *the polluted*. He either cleanses the polluted sinner by making him the temple of the Holy Ghost, or he at length destroys him. Now, the vessel of wood or skin

at once parted with the stain and scent of the unclean thing when washed:—so does the justified soul when washed in the blood of Jesus, and sanctified by the washing of regeneration. On the other hand, the porous earthen vessel imbibes the flavor and will not part with it, even though it be the flavor of putrefaction:—so the unconverted soul retains his sin and his love to it, imbibes it and does not let it go; “his taste remaineth in him and his scent is not changed” (Jer. xlvi. 11); he must be broken in pieces and cast away. As a potter’s vessel, he shall be dashed in pieces, and with the rod of iron broken forever. (Psalm ii. 9.)

Ver. 36. “Nevertheless, a fountain or pit, wherein there is plenty of water, shall be clean: but that which toucheth their carcass shall be unclean.”

Rather read, “*a fountain or pit: in short, any collection of water,*” *e. g.*, a pond or lake. An unclean thing falling into these did not pollute the waters; it was only anything, or person, “*that touched them,*” *e. g.*, a man in drawing them out of the pit, that became unclean. Perhaps there was a double reason for this: 1. The wells and water were themselves the means of *washing and cleansing*. 2. This water was typical of him in whom all may find cleansing, without conveying to him any of their defilements. Any other would be polluted by the touch; the man who drew out the carcass would be defiled—but not so the water. Christ can let the leper come near, and can touch him safely, communicating health, while the leprous man cannot convey defilement to his deliverer. Christ can receive sinners and eat with them, sending forth health and salvation into their polluted souls. John can lean his body

of sin and of death upon the bosom of the Saviour. A similar type we have in Naaman, whose leprosy is left in Jordan, and yet Jordan flows on as pure as before.

Vers. 37, 38. "And if any part of their carcass fall upon any sowing seed which is to be sown, it shall be clean. But if any water be put upon the seed, and any part of their carcass fall thereon, it shall be unclean unto you."

The husk, or skin of the seed, was between it and the polluting object. But if the seed was not in a sowing state, *i. e.*, if it was bruised or ground, then pollution entered. So, if water fell on it, then the water's insinuating qualities, working its way through the pores, would rot the heart. Israel was taught the danger of coming in contact with sin. You must be shielded from its touch: the *husk* taught this. You must shrink back from all appearance of it: the soaking water taught this.

Vers. 39, 40. "And if any beast, of which ye may eat, die: he that toucheth the carcass thereof shall be unclean until the even. And he that eateth of the carcass of it shall wash his clothes, and be unclean until the even: he also that beareth the carcass of it shall wash his clothes, and be unclean until the even."

Even clean beasts were polluting if they died by disease, or in course of nature. The remembrance of *sin* entering into the world, and its fatal consequences, was thus kept up. In such cases as these, the *tendency* of all things to corruption was seen.

CREEPING THINGS.

Vers. 41, 42, 43. "And every creeping thing that creepeth upon the earth shall be an abomination: it shall not be eaten. Whatsoever goeth upon the belly, and whatsoever goeth upon all four, or whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they are an abomination. Ye

shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby."

The Lord now looked down to the meanest things that moved on the earth, and pointed Israel to them. This notice of them was incidentally a good security against cruelty to insects; it would prevent even their children playing with them to their hurt. But we thus are taught how the Lord, whose eye scans the form of the archangel, and rests on the beauties of holiness throughout his holy heavens, "humbleth himself to behold the things that are on earth."

It is those tribes that both *creep and walk*, not as ver. 21, where mention is made of those that fly and leap. It is such tribes as the caterpillar, the worm, and the centipede, whose feet are so short as to be almost unseen, as if it went on its belly. But probably the *serpent-race* is chiefly aimed at; and the others that go on their belly are included because of their connection with the serpent in their form, or mode of life. These all are unclean; they must remind man of *the fall*. They must recall to him Satan, the great deceiver (Gen. iii. 14, 15), slily, unheard, and unseen, winding his way into the heart of Eden, and then into the soul of Eve and Adam. The *creeping* things were natural types of the Fall, degrading men to the very dust, as if bowed on their bellies by the weight of the curse. And thus, by contrast, the promise of the *seed of the woman* would daily be brought into the minds of Israel. This simple suggestion would be sufficient to cause a godly Jew to remember the First Promise every time a creeping thing crossed his path. A thought of a coming deliverer would thus dart into his soul, as often as a serpent darted along. His eye was

thus turned to Messiah at all times of the day, and his soul drawn forth to expect the time when He should come to set free creation itself from the bondage of corruption. The lowest stage of degradation was the very means of lifting his heart to the hope of the highest blessing—"that blessed hope!"

How beautiful is this arrangement by which the Lord has thus brought us to the feet of his Son, at the close of so singular an enumeration of the clean and unclean! We are left to rejoice in Him who sets us free from the uncleanness, and who will also set creation itself free from the same. "For the creation was made subject to vanity, not willingly, but by reason of him who subjected the same, in hope; because the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." (Rom. viii. 20, 21.)

WHAT SHOULD CONSTRAIN TO OBEDIENCE.

Vers. 44, 45, 46, 47. "For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy; neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth. For I am the Lord that bringeth you up out of the land of Egypt, to be your God; ye shall therefore be holy, for I am holy. This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth: to make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten."

Nothing, however minute, is to be left undone, if the Lord has commanded it; and hence ver. 44 joins "*I am holy,*" with "not defiling themselves with *creeping things.*" The infiniteness of his holy authority is seen in its extending from the height of his throne to this low

descent. Holiness in what we call *small matters*, is the surest test of *real* holiness ; for it shows a proper understanding of the *wide extent and full reach* of Jehovah's holy nature and law.

It is beautiful, also, to notice that the Lord now follows up all his statutes by the grand motive, viz., *redemption*. In ver. 44, "I am YOUR GOD," reconciled to you, and you to me ; *therefore*, be holy. In ver. 45, "I am he that is *bringing you up from Egypt*, your deliverer and your guide—your Saviour ; *therefore*, be holy." His love to them is the motive that is to constrain them. And if they ask, *What is holiness?* it is keeping even these laws, vers. 46, 47.

And thus, in the end, it is seen that *holiness* is the Lord's design and aim. He longs to have his creatures freed from all uncleanness, and made holy. He seeks to hear on earth no longer the cry of wickedness and woe, but the blissful cry that seraph utters to seraph, "Holy, holy, holy !"

Original Sin.

WHAT HAS BEEN TRANSMITTED TO US.

“BY ONE MAN’S DISOBEDIENCE, MANY WERE MADE SINNERS.”—Rom. v. 19.

“IN SIN DID MY MOTHER CONCEIVE ME.”—Ps. li. 5.

CHAPTER XII.

Vers. 1, 2. “And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean.”

It was not needful to give Aaron, whose “lips were to keep knowledge,” the regulation of this statute; for it is a thing of which none can pretend ignorance.

The woman is made unclean by the birth of a child. Why is this? Because the child is born a sinner, an heir of hell! She that bare him is therefore held as unclean. So decided is the Lord’s view of the sin of a new-born babe.

She continues unclean for seven days, until the time come when her son is to be received into the visible Church by circumcision. This attests that *the babe* is born *out of covenant*, and so refers us back to Adam, *outside of Eden*. “Thy *first father* hath sinned” (Isa. xliii.

27) is the fact brought to their mind. *Adam's imputed guilt* rests on his posterity.

Vers. 3, 4. "And in the eighth day the flesh of his foreskin shall be circumcised. And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled."

Iniquity is imputed to the mother for having brought a sinner into the world. After he is circumcised, i. e., received into covenant with Abraham's God, her imputed sin is reckoned as in some measure removed. But still, though she shares to some extent in the benefits which her child receives from the covenant of circumcision, she is to touch nothing hallowed, nor come to hallowed ground for thirty-three days. *Forty days* is a very common portion of time in all Scripture, e. g., forty days the flood advanced; Moses was on the hill forty days; Elijah at Horeb; Christ tempted. Now, the *seven* and the *thirty-three* are just forty days.*

The child, in after days, must have learned the lesson of his depravity very deeply, when his mother told him of her forty days' defilement.

Ver. 5. "But if she bare a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days."

The female child keeps the mother unclean double the time. Perhaps, one reason of this was, that the *male*

* Here let us indulge a conjecture: it is no more than a conjecture. May it have been the case that *Adam and Eve remained only forty days unfallen?* This forty days would thus be a reminiscence of that *only holy time on earth*. The second Adam was *forty days* on earth after his resurrection, recalling to mind earth's time of Paradise. If this be so, every "*Forty*" that struck upon the ear would be a knell of Paradise lost!

child had had the advantage of the covenant of circumcision, and brought thereby blessing to his mother. Another reason, however, was, "because *the woman was in the transgression*" (1 Tim. ii. 14), and led Adam into it. It kept up the remembrance of the Fall, and of the first sin.

It may have been in reference to such restrictions on the *female* children that Paul said, "There is neither Jew nor Greek, there is neither bond nor free, *there is neither male nor female*; for ye are all one in Christ Jesus." (Gal. iii. 28.)

Vers. 6, 7, 8. "And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt-offering, and a young pigeon, or a turtle-dove, for a sin-offering, unto the door of the tabernacle of the congregation, unto the priest: who shall offer it before the Lord, and make an atonement for her; and she shall be cleansed from the issue of her blood. This is the law for her that hath born a male or a female. And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt-offering, and the other for a sin-offering: and the priest shall make an atonement for her, and she shall be clean."

Her sin is to be brought to the altar at the end of the appointed time. And she offers, through the priest, first of all, a *burnt-offering*. The burnt-offering was, as we have often noticed, the basis of all the other sacrifices; it was a broad recognition of all the principles of a sinner's acceptance. After this the specialities of her case are presented on the altar in the sin-offering, which sin-offering is to be a pigeon, or a turtle-dove. This was an emblem of the child's tender years and apparent innocence, though guilt lay hid within. Oh! how impressively the mother was taught the need of her infant being washed in redeeming blood!

All mothers in Israel were to act thus. And that none might plead the excuse of poverty, there is permission to take a *pigeon* or *turtle-dove* for the burnt-offering. The tender lamb and the gentle dove were both appropriate when offered for a little child; and the love of God is seen in extending his regard to the poorest by this arrangement. Indeed, there was in it a prospective reference to *Mary and Joseph's* poverty (Luke ii. 22), or rather this provision was made in order that, when Jesus should be born, he might manifest, by his own poverty, that his salvation was for the poorest on earth—the beggar on the dunghill. In every view we recognize the features of the same glorious Gospel. The voice here may be only a whisper, but it speaks the same truth as at other times; “Ho! *every one* that thirsteth, come ye to the waters, and *he that hath no money.*”

And now the mother returned home rejoicing, to train up her child for the Lord who had accepted her, and had taken her pledge that she would do this for him.

The Leprosy.

INDWELLING SIN—ITS HORRID FEATURES.

“FOR OUT OF THE HEART PROCEED EVIL THOUGHTS, MURDERS, ADULTERIES, FORNICATIONS, THEFTS, FALSE WITNESS, BLASPHEMIES.”—Matt. xv. 19.

CHAPTER XIII.

Ver. 1. “And the Lord spake unto Moses and Aaron, saying.”

AARON is present as well as Moses on this occasion; for the priests were to be judges of leprosy. Hence, the high priest is one of the original receivers of these laws. Jehovah opens up sin under the figure of leprosy—sin, as an evil seen, and disgusting when seen; diffusive as well as penetrating.

An Israelite would naturally turn his thoughts to this chapter when he read such language as Isa. i. 6, “The whole head is sick, and the whole heart faint; from the sole of the foot even unto the head, there is no soundness in it; but wounds, and bruises, and putrifying sores.” In Isa. liii. 5, “*Smitten of God*” is connected with “*stricken*” (נִצַּחַת) as if the *stroke of leprosy* (נִצַּחַת) were a direct infliction of God. The expressions of Psalm xxxviii. are borrowed in many things from the leprosy. Thus, “*My wounds stink and are corrupt,*” ver. 5. “My loins

are filled with a loathsome disease, and there is no soundness in my flesh," ver. 7. And these verses are beyond doubt descriptions of the horrid features of sin. Job's fearful disease was that more awful leprosy called *elephantiasis*.

It was a disease which man could never heal; and therefore our Lord manifested no less than Divine power and Godhead by healing the lepers as much as by raising the dead. To turn the pale, loathsome, putrid leper to all the beautiful vigor and health of a little child, was what only God could do—only the arm that could raise the mouldering carcass from the grave.

The pain of common leprosy is not vehement, but it keeps the man restless and sad. It is like *sin* in fallen man—the cause of his restlessness and sadness, the root of his unsatisfied desires; yet not itself felt keenly.

Leprosy is also corrosive, and penetrates unseen—almost unfelt—till it has wasted the substance: like *sin* in the soul, eating out its beauty and its very life, while outwardly the sinner moves about as before. At length it bursts forth externally, too—the man becomes a skeleton, and a mass of noisome corruption. So does sin at length deface the whole image of God, and every faint vestige of comeliness that was left. And *death* is the sure end.

The Lord sent forth such a disease on earth after the Fall, to form it would seem, a type of sin. The workings of the leprosy seem appointed by him on very purpose to show forth *sin* in all its features.

Ver. 2. "When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh like the plague of leprosy, then he shall be brought unto Aaron the priest, or unto one of his sons the priests."

Here are three indications of leprosy begun:—1. “*A rising*,” or boil. 2. “*A scab*,” or small tumor. 3. “*A bright spot*.” There is inquiry to be made into the slightest indications of the disease; if not prominent, as a boil or tumor, yet as a “bright spot” it may be there. Observe the first appearances of evil in your soul. Detect the leprosy by what you see in your heart’s desire, if not in your words, or in acts. It is said, that “*the bright spot*” which indicates a leprosy begun, is often so small that it is like pustules made by the pricking of a pin; and so may be your first slight, passing wish, or half-curious look upon forbidden fruit.

It is known that one infected with this disease may live long; one born with it may live fifty years: one who got it by contagion, twenty years (Jahn’s *Archæologie*); and then in the end die suddenly, and leave the same awful disease to his children. It was thus with *Adam*; in him it began with no more than a small “bright spot”—yon fruit so fair, pleasant, to be desired. It then wrought in him all the 930 years of his lifetime—and he left it to us.

A *special* sin often resembles the beginning of leprosy; as for example, Noah’s drinking too freely of the wine that was the produce of the first grapes that grew on the new earth.

GENERAL RULES AS TO ALL THE THREE SYMPTOMS.

Ver. 3. “And the priest shall look on the plague in the skin of the flesh: and when the hair in the plague is turned white, and the plague in sight be deeper than the skin of his flesh, it is a plague of leprosy: and the priest shall look on him, and pronounce him unclean.”

Leprosy begins far within—in the bones and marrow;

and it is sometimes three or four years ere it come out to sight. (Jahn's Archæol.) This typical view of sin we see realized in the case of the tender infant, who lies so innocent-like on the mother's breast. Or, if we take the case of special sins, we see it in David, who seemed of all men the least likely to be guilty of adultery and murder on the day when he sang Psalm xxxvi. or Psalm xxxii. Or in *Hazael*, when he honestly exclaimed, "Is thy servant a dog, that he should do this great thing?" (2 Kings viii. 13.)

If the "*hair was turned white,*" and the plague evidently "*deeper than the skin,*" then two things were evident, viz., that corruption was begun in the blood, and that it was not superficial. There was a tendency to decay, and a tendency in this decay to advance inwards. Were it a mere external deformity, there might be little alarm felt; but not so when there are tokens that decay is begun near the seat of life. By this the Lord taught Israel that mere acts of sin would not be so alarming, were it not that they indicated evil in purpose and feeling—a sinful nature—deep-seated depravity within.

The priest was to examine and pronounce him unclean. Our Priest, Jesus, has eyes of fire to discern sin in his people. He detects its first risings. We ought to be of the same mind with our Priest, as anxious as He to detect sin. For it is not as *Judge*, but as *Priest* that he lays it bare to our view. These eyes of flame belong to our *Priest* (see Rev. i. 14) when he visits his golden candlesticks. And so we may willingly submit to have our filthiness brought to light, when One standeth by who is ready that very moment to cleanse it away. Oh! there is sweet comfort in the words, "*The priest shall pronounce him unclean!*" To be completely convicted

of sin casts us completely into the hands of that High Priest, who does not drive us from the sanctuary, but fits us for its holy services. The deep convictions which his Holy Spirit works are meant to direct the eye of the unclean to the cleansing Priest. Our High Priest sends the Spirit to the sinner, and the Spirit sends the sinner to the High Priest. "So," says one, "when the Prodigal *had spent all*, and was famishing with hunger, the blessing came."

THE BRIGHT SPOT.

Vers. 4, 5, 6, 7, 8. "If the bright spot be white in the skin of his flesh, and in sight be not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up him that hath the plague seven days: And the priest shall look on him the seventh day: and, behold, if the plague in his sight be at a stay, and the plague spread not in the skin; then the priest shall shut him up seven days more: And the priest shall look on him again the seventh day: and, behold, if the plague be somewhat dark, and the plague spread not in the skin, the priest shall pronounce him clean; it is but a scab: and he shall wash his clothes, and be clean. But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again: And if the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it is a leprosy."

If no proof appeared of deep-seated corruption (which is meant by its being "*in the skin*," and "*no whiteness in the hair*") it was not a leprosy; but until it be ascertained that there is none such, the man must be kept apart from others seven days. "Abstain from all appearance of evil." The six days of his confinement might be expected to be a season wherein the disease would take a turn; God had appointed that period of probation.

God taught Israel that he is not in haste to condemn.

“He is slow to anger.” Time is afforded for full proof. He allows the sinner a long day, during which the man’s leprosy is plainly manifested. He allows the fallen world *its six days*—its 6000 years—during which time no judgment is pronounced on it. He waits for the seventh day, when the priest, who has examined already into the case, shall come and see the “shut up” leper, and declare his doom. “God hath concluded them all in unbelief,” said Paul, in Rom. xi. 32. The original is, “hath *shut them up together*” (συνεκλεισε), and seems to be borrowed from this case of the leper. And so in Gal. iii. 22, “The Scripture hath concluded”—shut up together—“all under sin, that the promise by faith in Jesus Christ might be given to them that believe.” The whole world is allowed time to prove itself sinful—utterly sinful; and then the priest comes and deals with them, either for their cleansing, or for their eternal exclusion from the camp!

If in the leprous-looking spot, there was no *spreading* of the disease (ver. 5),—this was so far well. Corruption is stayed, or else never was begun. Such a man is to have the trial of six days, and on the seventh to be examined. And if, on the seventh day, there is proof that there is no spreading (ver. 6) of the plague, and that the hair is darker than it was, the man is set free. Now, here we have the case of *souls pardoned*—God’s company of *pardoned ones*, whom he treats for 6000 years in the way of probation. They show that the disease has been stayed—pardon has brought in a new principle of holiness. They are not to be excluded from the camp on the seventh day. The staying of the leprosy in the soul—the ceasing from sin—proves that there has been *forgiveness of sin*. If the lower waters of Jordan are ever

getting shallower, then the upper waters must have been cut off. .

But if, after an *apparent* healing, the scab spread (ver. 7), then the man is a leper after all. Is this not typical of him who, after appearing to be one of the justified, returns to his old sins? True, believers have a *scab* remaining—they have remnants of corruptions; but if this scab—these remnants of corruptions—spread over the soul, is not the man an unforgiven man? This is not opposed to the doctrine of perseverance to the end, any more than are Christ's words, "If a man abide not in me, he is cast forth as a branch, and is withered." (John xv. 6.) It is speaking to us according to external appearance.

THE RISING.

Vers. 9, 10, 11. "When the plague of leprosy is in a man, then he shall be brought unto the priest; and the priest shall see him: and, behold, if the rising be white in the skin, and it have turned the hair white, and there be quick raw flesh in the rising; it is an old leprosy in the skin of his flesh; and the priest shall pronounce him unclean, and shall not shut him up: for he is unclean."

When there is a rising, or tumor, which has the skin white, and the hair in it white, and quick raw flesh also in the swelling, then there is no doubt of the disease being there. "*It is a leprosy grown old (בַּזָּיִן) in the skin.*" Not only the flower has died, but also the very soil in which it grew. (Procopius apud Patrick.) These symptoms put the case beyond doubt. Treat the man, then, as unclean.

Here we see that the discovery of *inward corruption* is the strongest reason that can occur for at once pronouncing the man unclean. It is stronger far than any abundance of external marks. And so in God's view,

the *existence of corruption in the heart* is far worse than all its effects on the life. The fact that the sinner's soul is long ago corrupt—that it is infected by a leprosy that is grown old—that it inherits depravity and enmity to God,—this aggravates the sinner's awful state. On bringing out this to light, the judge at once may say, “What need we any further witnesses?” The *white rising* and the *white hair*, and the *quick raw flesh* are traced back to a deep-seated disease within that manifests itself in these forms; so, the foolish talk, the giddy conduct, and the worldly heart are traced back to their source, viz., a nature totally depraved. The proof is complete. The sinner is utterly lost. “Who can bring a clean thing out of an unclean?” Let him take his true position—out of the camp—among the unclean!

Vers. 12, 13, 14, 15, 16, 17. “And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of him that hath the plague, from his head even to his foot, wheresoever the priest looketh; then the priest shall consider: and, behold, if the leprosy have covered all his flesh, he shall pronounce him clean that hath the plague: it is all turned white: he is clean. But when raw flesh appeareth in him, he shall be unclean. And the priest shall see the raw flesh, and pronounce him to be unclean; for the raw flesh is unclean: it is a leprosy. Or if the raw flesh turn again, and be changed into white, he shall come unto the priest; and the priest shall see him: and, behold, if the plague be turned into white; then the priest shall pronounce him clean that hath the plague: he is clean.”

Some think a reference is made to this verse (ver. 12) in Isaiah i. 5, “*from the sole of the foot even unto the head there is no soundness in it.*” If there be, the reference is to the entireness of the outward, visible spread of corruption in the land, in Isaiah's days.

At first sight it seems strange, to ordain that the man should be reckoned *clean*, if the leprosy were out upon

him, and covered him wholly. The reason, however, may be, first, naturally; secondly, moral. *If natural*; then it is either because the leprosy is not so infectious when it has thus come all out on the body, the hard dry scurf not being likely to spread infection, whereas the ichor of raw flesh would have this effect; or, because it really is not a proper leprosy if it so come out—it is a salt humor cast out by the strength of the man's constitution, and is not deep-seated. It is rather a relief to the constitution; even as when measles or small-pox come out to the surface of the body, recovery is hopeful. If it was for a *moral* reason; then it seems meant to teach that the Lord has a deep abhorrence of a *corrupt nature*—deeper far than merely of corrupt actions. We are ever ready to take home the guilt of *evil deeds*, but to palliate the evil of a *depraved heart*. But the Lord reverses the case. His severest judgment is reserved for *inward* depravity. He hates Sodom's lewdness and open vice; but he hates yet more Bethsaida's *heart of unbelief* wherein, as on a couch, all Sodom's vice could softly repose within its inner chamber. And yet more. Is it not when a soul is fully sensible of entire corruption, as Isa. i. 5, that salvation is nearest? A complete Saviour for a complete sinner?

If there appeared any "*raw flesh*," then the man is unclean. For this indicates inward disease—not on the surface only. It is working into the flesh.

But if the "*raw flesh*" turn and be "*changed into white*," then it is plain that the disease is not gone inwards; it is playing on the skin only. Let him stand, therefore, as clean.

Perhaps, the case of a *pardoned man* may be referred to again in this type. His iniquity comes *all out to view*,

when it is thrown into the fountain opened; and the inner source of it is checked. The seat of corruption has been removed. But if, after the appearance of pardon, the man turn aside to folly (if “raw flesh” appear), he is to be counted unclean. If, however, this turning aside to folly be checked, if this backsliding be healed, then it is like the “raw flesh” turning “into white”—it evidences that his *nature* is sound—it has not returned to its state of thorough depravity.

THE BOIL.

Vers. 18, 19, 20, 21, 22, 23. “The flesh also, in which, even in the skin thereof, was a boil, and is healed, and in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish,* and it be showed to the priest: and if, when the priest seeth it, behold, it be in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it is a plague of leprosy broken out of the boil. But if the priest look on it, and behold, there be no white hairs therein, and if it be not lower than the skin, but be somewhat dark: then the priest shall shut him up seven days: and if it spread much abroad in the skin, then the priest shall pronounce him unclean: it is a plague. But if the bright spot stay in his place, and spread not, it is a burning† boil; and the priest shall pronounce him clean.”

Old ulcers were to be carefully watched, lest they became means of the infection more easily insinuating itself into the person. If the healed ulcer have any mark like a white rising or bright spot, wherein the hair is turned white, then corruption is at work below the skin. As in former cases, however, if there was no sign apparent of its spreading, there must be seven days, proba-

* ארמדמת “exceedingly shining,” the inflammation being very red, or glistening so as to be even like snow. (Patrick.) Hence ver. 24, “*reddish* or *white*.”

† Rosenmüller from the Arabic root of צָרַבָּת renders it, “it is the *mark* of a boil;” and so the Vulgate, Septuagint, and Syriac.

tion. The spreading would show that the blood was much vitiated.

Israel were thus taught to watch against new sins, after old ones were healed; or, more especially, the danger of coming near infection after being once delivered from the vicious atmosphere. Pardoned men must be jealous men. "Avoid it, pass not by it; turn from it, and pass away."

It taught, also, that marks, or remnants of former sins, may remain, though the *leprosy* be not there. Remains of an old peevish temper, of a proud, haughty demeanor, of a hasty judgment, of a taste for some earthly things, may exist in a pardoned man. They are remnants—scars—of an old wound. But if these indicate a tendency to spread, or show that they are "deeper than the skin," then the leprosy is there—the man, in spite of other appearances, is really an unforgiven, unsaved man.

THE HOT BURNING.

Vers. 24, 25, 26, 27, 28. "Or if there be any flesh, in the skin whereof there is a hot burning, and the quick flesh that burneth have a white bright spot, somewhat reddish, or white; then the priest shall look upon it: and, behold, if the hair in the bright spot be turned white, and it be in sight deeper than the skin; it is a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it is the plague of leprosy. But if the priest look on it, and, behold, there be no white hair in the bright spot, and it be no lower than the other skin, but be somewhat dark; then the priest shall shut him up seven days; and the priest shall look upon him the seventh day: and if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it is the plague of leprosy. And if the bright spot stay in his place, and spread not in the skin, but it be somewhat dark; it is a rising of the burning, and the priest shall pronounce him clean: for it is an inflammation* of the burning."

* "*Mark of the burning*," as at ver. 23. And so vers. 10 and 25, מְחַרְחֵרֵת

For ver. 24 see note on ver. 19. The meaning of the expression "*hot burning*" is rather obscure. Some think it was an *erysipelas*; others that it was a hurt caused by the falling of some hot iron on the spot. The rules to be observed in examining it are the same as above. God is still the same holy, jealous God, but also the same long-suffering God—waiting calmly till the sin be undoubted, not swift to take advantage of mere symptoms. O! how ungodlike it is "to make a man an offender for a word!"

We seem, also, to be taught another lesson here, viz., that in all keen suffering there is a tendency to sin. In all diseases that made the flesh raw, there was a tendency to leprosy. A time of suffering, of whatever sort be the suffering, should be a time of vigilance on our part, lest it end in sin. Many things provoke, many things gall and irritate, many things tend to make us selfish, and so to lead us to forget God.

Again: the *staying* of the symptoms was to be taken favorably. In this we see our God again—ready to forgive. If Ahab put on sackcloth, then the Lord turns away from immediate vengeance. If Nineveh repent, and "the bright spot is somewhat dark," then the Lord pronounces them *clean*. If Ephesus lose her "first love," there is a "bright spot;" but as yet there is no "white hair on the bright spot," and possibly it may not be "lower than the skin;" therefore, Ephesus is shut up seven days, with the warning, "Remember from whence thou art fallen, and repent, and do thy first works, or else I will come unto thee quickly and will remove thy candlestick out of his place, except thou repent." (Rev. ii. 5.)

is rendered by Rosenmüller from the Syric "*a mark*." And Onkelos in the Targum has rendered it so.

DISEASE IN THE HEAD, OR IN THE BEARD.

Vers. 29, 30, 31, 32, 33, 34. "If a man or woman have a plague upon the head or beard, then the priest shall see the plague: and, behold, if it be in sight deeper than the skin, and there be in it a yellow thin hair, then the priest shall pronounce him unclean: it is a dry scall, even a leprosy upon the head or beard. And if the priest look on the plague of the scall, and, behold, it be not in sight deeper than the skin, and that there is no black hair in it, then the priest shall shut up him that hath the plague of the scall seven days: and in the seventh day the priest shall look on the plague; and, behold, if the scald spread not, and there be in it no yellow hair, and the scall be not in sight deeper than the skin, he shall be shaven, but the scall shall he not shave; and the priest shall shut up him that hath the scall seven days more: and in the seventh day the priest shall look on the scall; and, behold, if the scall be not spread in the skin, nor be in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean."

Leprosy might begin, not only in the skin, but even under the hair of the head, or in the beard. Sin may originate in most unlooked-for ways and places, and must be watched against everywhere. The *head* and the *beard* are the proper seat of honor, or of what is seemly and lovely to look upon. When the hair became "*yellow*," corruption was at work, changing the bushy hair into lank tufts, and the healthy color into a yellow paleness. Herein the change of external aspect, produced by sin, is declared.

But as it was possible that the hair might really be drawing its nourishment from the vitality of the body, notwithstanding this unfavorable symptom, there is to be caution shown. The inner parts may be sound; this may be only a scall on the head, and not a leprosy.

Again we see the character of our God. 1. *How holy* is he! The first rising of evil is watched and pointed at with hatred. 2. *How loving* is he! He deals most

tenderly with the suspected man. 3. *How just* is he ! It must be noonday clearness ere he pronounces sentence ; all doubt is gone !

Vers. 35, 36, 37. "But if the scall spread much in the skin after his cleansing ; then the priest shall look on him : and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair ; he is unclean. But if the scall be in his sight at a stay, and that there is a black hair grown up therein ; the scall is healed, he is clean : and the priest shall pronounce him clean."

The examination is never allowed to go into other hands than the priest's, whose skill, and experience, and compassion fitted him best for the work. Oh, how sweet to know that "The Father judgeth no man, but hath committed *all* judgment unto the son." (John v. 22.) He leaves us to be judged by no new standard, but just by that same standard whereby Jesus judged when on earth. Therefore, we may be assured that for *every* sin that the Judge will bring to light in us, there is a remedy in the blood of his own atonement.

The unchecked spread of the disease proves him a leper. So does the unchecked flow of sin prove a man a child of hell ! you need not to insist on "the yellow hair"—the *outward* indications—if the man's *heart* be as before, he is unclean ! "For he that is born of God sinneth not."

We have a God ready to bless ! If the "*hair be black,*" and "*the scall at a stay*"—the conduct changed and the heart cleansed—then there is no waiting, no suspense of *seven days* ; but, on the contrary immediate, acquittal. No man, who was clean, was to be kept in uncertainty of his cleanness ; and no man, when cleansed from every symptom, to be detained in a probationary state. We see the very features of the Lord's merciful

haste to the sinner. *Immediate pardon—full and present assurance—restoration to his love and favor on the spot—liberty that hour.*

FRECKLED SPOTS NOT LEPROSY.

Vers. 38, 39. “If a man also or a woman have in the skin of their flesh bright spots, even white bright spots, then the priest shall look: and, behold, if the bright spots in the skin of their flesh be darkish white, it is a freckled spot that groweth in the skin; he is clean.”

These spots might be only a cutaneous eruption; but they were grounds of suspicion, because leprosy often begins in this form. But spots so small, not altering the color of the hair, appearing only on the neck and face, are only the sign of what they call “*Bochak*,” an eruption that passed away soon.

The Lord as carefully guards against imputing to a man more than is due, as against letting a man escape from what is his due. He holds the balance even. “A God of truth and without iniquity”—he goeth neither to the right hand nor left.

BALDNESS.

Vers. 40, 41, 42, 43, 44. “And the man whose hair is fallen off his head, he is bald; yet is he clean. And he that hath his hair fallen off from the part of his head toward his face, he is forehead bald: yet is he clean. And if there be in the bald head, or bald forehead, a white reddish sore; it is a leprosy sprung up in his bald head, or his bald forehead. Then the priest shall look upon it: and, behold, if the rising of the sore be white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh; he is a leprous man, he is unclean: the priest shall pronounce him utterly unclean; his plague is in his head.”

The falling off of hair from the forehead indicated some decay; yet it might not be any more than on the surface. The Great Physician knows what are not in-

dications of deep corruption, as well as what are. Ceasing from some busy undertaking may, at one time, be no proof of any real decay of inward love; whereas, at other times, it may be the outward discovery of what was long going on within secretly. When the disciples all fled, this was “*the hair of the forehead*” decayed; yet still there was no “white, reddish sore.” When, however, the many, in John vi. 66, went back and walked no more with Jesus, this falling off of hair that looked fair before, brought into view the leprosy that had been working its way behind this concealment. When *John Mark* left Paul and Barnabas, there was a call for the physician examining. Paul suspected a hidden leprosy. It turned out that there was none. When *Simon Magus* offered money to Peter, “his bald head and forehead” too plainly revealed “the rising of the sore, white, reddish.”

Vers. 45, 46. “And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean. All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone,* without the camp shall his habitation be.”

The leper, in this state of declared uncleanness, is the awful type of a sinner under sentence of wrath.

His “*clothes are to be rent*,”† just as in all cases of

* The Septuagint here use the expression, “*κεχωρισμενος καθησεται*.” Thorough separation from other men may be the thing expressed. So, when Jesus is said to have been “*κεχωρισμενος απο των αμαρτωλων*” (Heb. vii. 26), as thorough a separation as this here is meant—only men are the lepers. HE is the Untainted One.

† The word פִּרְמִים, is “ripped up—seamed;” perhaps as a sign that the passages of death were opened. Death enters by these rent seams, and the curse follows it. “He in whose flesh evil prevails is preparing sorrow for himself, and bringing himself, in his wilfulness, into the condition of a mourner.” (Dealings of God with the Leprous Man;—tract.)

mourning and woe. This indicated that the leper was now exposed to the full view of God and man in his state of decay and corruption. His "*head bare,*" also. All coverings are stript off, as in the case of one mourning for the dead. For the leper was counted as dead in his flesh ; as we read in Num. xii. 12, when Miriam's leprosy was prayed for, "Let her not be as one dead ; of whom the flesh is half consumed when he cometh out of his mother's womb." So, also, he "*covers his upper lip*"—another token of woe. His mouth is regarded as shut ; he cannot speak to men any longer, only through the shroud comes the half-suppressed cry, "*Unclean, unclean.*" The pale, ghastly face—the covering spread up to the sunk and hollow eyes—the unsightly form muffled up from view to hide corruption and putrifying sores—all conveyed the idea of one already cut off from the number of living men, lingering at the gates of death and hanging about its door-posts, impatient for entrance there. He is forced to dwell alone, "as those who have long been dead ;" permitted to come only within sight of the camp, but not to enter ; tantalized by seeing afar off the happy tents of healthy, holy Israel. He sits without,* in mourning and sadness, pining away in his woe—every vein in every limb running down with putrid blood, his head sick and pained, his countenance disgusting the on-looker by the sallow hue of death, his mind filled with sad remembrances and gloomy imaginations. A gray blister, indicating the rising boil, now and then spots his temples ; the hair hangs dry, lank, and sapless on his

* Psalm lxxxviii. 4, is to be thus understood:—"Free," is הַפְּשִׁי, the peculiarly appropriate term for one "set apart as a leper." It is used of Uzziah. Then, "*Among the dead,*" like one dead, as we see above in the leper's case.

brow ; the nails of his bony fingers are discolored and tainted. He moves his body slowly, tottering along on feet that are nearly powerless, and men "hide their faces from him" (Isa. liii. 3) as he draws near. Even the wild Arab, that scours past on his swift steed, starts at the loathsome spectacle and hastens away. The leper himself feels life ebbing slowly ; the blood still flows, but it is not with the freedom of health, and the arteries have no longer their full floods, like rushing torrents, but are clogged with thick, clammy, sluggish, moisture.

Here is the state of the sinner, not in the second death, but in this world, in his exclusion from the Lord's presence, and dead in sin. The inner man has lost every principle of holiness ; his powers are withered, every sinew shrunk. Any attempts at spiritual motions are slow and lifeless. Streams of putrid impurity burst forth in his soul. His eye has none of the brightness of one gazing on a holy God and a reconciled countenance, but indicates an absence of all that can really cheer or delight. The death-like hue of the whole form proclaims the total departure of the breath of God and the Divine nature. From such a soul, God turns away his face. Nor can the sinner pretend to any fellowship with the saints, or any right to a place in the camp of Israel. Often he sees their joy ; he is present in their solemnities, and looks on from afar, and feels his misery deepened by the contrast of these happy multitudes. His own conscience compels him to cry, "Unclean, unclean."

Such was Isaiah's experience for a time, when, with no more than the remnants and remembrance of his leprosy, he entered the holy sanctuary above. Such is every convinced soul's experience in the day of the Spirit's dealing with it ; when the High Priest has begun

his treatment of the sin-sick soul, compelling it to uncover its head and rend its garment, and, with lips covered up, to take the position of one exposed to death and curse.

Yet all this is but *the shadow* of death. Convictions here, and fears and terrors here, are only faint shadows. Death itself—the second death—which casts this shadow, is behind. And then the leprous soul is eternally loathsome, eternally abhorred, eternally dead and corrupt, eternally excluded from the fellowship of saints, eternally hid from the face of God, and eternally within hearing and sight of happy Israel, though there is a gulf that cannot be passed, between! And none will or can offer sympathy to the eternally exiled man!

Oh, leprous soul, a High Priest passes through thy country now, who could deliver thee from thy diseases. Come, come, though thou hast sat alone under thy juniper-tree, apart from men, these many, many days! Come, though in vain thou hast hitherto looked for any abatement of thy disease! Perhaps no man ever cared for thy soul? Perhaps thou hast looked on the right hand, and there was no man that would know thee? Perhaps it is long since refuge failed thee? But a High Priest is in the land, who can deliver thee. He takes thee as thou art; he pronounces thee as thou really art, "*Unclean, unclean;*" and then he stoops down and says, "*Look unto me and be saved?*" He passes by; he walks on the outside of the city, where the lepers are sitting, wistfully looking in through its gates, yet not daring to enter; he will soon enter in, and shut its everlasting gates! Invite him near; nay, he is near. "He it is that talketh with thee!" He has blood that cleanses from all sin. His touch is healing; his look is life! But

if once in hell, thou art forever and forever miserable. No balm in Gilead is there; no tidings of a leaf of the healing tree! The High Priest that can deliver never passes through that cursed land. Leprosy is eternal there; and therefore wailing and woe never end. "He that hath ears to hear, let him hear!"

LEPROSY IN GARMENTS.

Vers. 47, 48. "The garment also that the plague of leprosy is in, whether it be a woollen garment or a linen garment, whether it be in the warp, or woof, of linen, or of woollen: whether in a skin, or in anything made of skin."

This *leprosy in garments* is to represent something quite different from leprosy in the man himself. It is to be a type of sin and defilement, not in his person, but in *the things around him*. Anything *round about the man* is this *garment*; the circumstances in the midst of which he is placed, the business he engages in, the comforts that impart a warmth to his person, the occurrences that affect his daily feeling. When Jude (ver. 23) speaks of "the garment spotted by the flesh," he evidently means the person's external contact with the world around him; and when the few names in Sardis are commended because "they *have not defiled their garments*" (Rev. iii. 4), reference is made to the allurements and sinful habits of all around them.

A *clothes-leprosy* and *house-leprosy* may have existed then, though it does not now; just like the case of the *demoniacs*, in the time of our Lord. And the plague that was called *leprosy in garments*, was co-relative to that disease in the human subject. It is like (as observed by others) the application of the term "*cancer*," to a disease in trees, and of "*rot*," to a disease among sheep

As the skin of the leper is fretted away, so there is a mode in which garments may be affected analogous to this—when vermin or animalculæ settle secretly in the garment, and fret away the threads. *Michaëlis* mentions, what is called “*dead-wool*,” that is, wool of sheep that died by disease; and it is found to be bad, losing the points, and ready to be settled in by vermin. Cloth made of it soon becomes very bare, and then full of holes. Such is the literal circumstance from which the type is taken. Learn, reader, to wear no garment that is exposed to corrosive influences. Frequent no company that has a *fretting leprosy*—unsound at heart, and communicating its unsoundness to you. Withdraw from the wells of *Esek* and *Sitnah* (Gen. xxvi. 20, 21), like Isaac, when you feel that there is evil in the situation, and the men who are there. If much prosperity is apt to make you settle on your lees, like Israel (Deut. viii. 11) when they had eaten to the full, and walked among their countless flocks, and heaped up silver and gold—then, shake the garment; beware of Atheism; “beware that thou forget not the Lord thy God.”

It was of little consequence how goodly the garment appeared. Be not deceived by a fair show. Whether the garment was wrought of material got from the animal creation (“wool”), or from the vegetable world (“linen”); or whether it was composed of a mixture of threads, those in the warp being of wool, those in the woof of linen or flax; nay, though it were a strong garment of skin, or of some manufacture of skin*—whether of simple, primeval strength and roughness, or fashioned into a finer texture—still, if there was the least ground

* מְלֵאכָת צוֹר; “work—manufacture of skin.”

for suspicion, it must be subject to instant examination, however costly and however esteemed for comfort. You must not judge of the innocuous nature of an employment or a possession by its appearance only, nor by its suitableness to your taste, nor by the estimation in which it is held; you must be prepared to admit examination.

Vers. 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59. "And if* the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in anything of skin; it is a plague of leprosy, and shall be showed unto the priest: and the priest shall look upon the plague, and shut up it that hath the plague seven days: and he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp or in the woof, or in a skin, or in any work that is made of skin; the plague is a fretting leprosy; it is unclean. He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or anything of skin, wherein the plague is: for it is a fretting leprosy; it shall be burnt in the fire. And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in anything of skin; then the priest shall command that they wash the thing wherein the plague is, and he shall shut it up seven days more: and the priest shall look on the plague, after that it is washed: and, behold, if the plague have not changed his color, and the plague be not spread; it is unclean; thou shalt burn it in the fire; it is fret inward, whether it be bare within or without.† And if the priest look, and, behold, the plague be somewhat dark after the washing of it, then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof: and if it appear still in the garment, either in the warp, or in the woof, or in anything of skin, it is a spreading plague: thou shalt burn that

* "*And if*." Connect this verse with verse 47, "The garment, *if there* be in it *and if* the plague be greenish." The Hebrew is so, *וְהָיָה בּוֹ וְהָיָה בּוֹ* and *וְהָיָה בּוֹ*. The word for greenish is *יָרֵקֶנָּה*, intense green; such as is seen in the wings of a peacock, or leaf of a palm-tree. (Maimonides apud Patr.)

† Rosenmüller renders this rightly. It is a fretting leprosy, whether on the left side of the cloth (the bare side), or on the right side (the shaggy side)—whether on one side or other.

wherein the plague is with fire. And the garment, either warp, or woof, or whatsoever thing of skin it be, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean. This is the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or anything of skins, to pronounce it clean, or to pronounce it unclean."

A garment really infected must be *burnt*. There must be a final forsaking of every real sin. "If thy right hand offend thee, cut it off;" or if not, "thou goest to hell fire, where their worm dieth not, and *the fire* is not quenched."

So hateful to God is every approach to sin. Therefore, even on suspicion of evil, examine anxiously. If there be even suspicion as to a garment, the priest shuts it up—lays it by. So you give over the company you are afraid has an injurious influence on you; you give up the meats about which you are *in doubt* (Rom. xiv. 15), or about which your brother is in doubt. If you can really rend out the spotted part, this is well. David's pride of heart when he numbered the people, must be rent from him by the sharp stroke that cut off 70,000 threads of life. Hezekiah's pride must be rent off by the sword that is to destroy his people, and carry his wealth to Babylon. Peter's self-confidence must be torn from him, by his being placed among the other disciples in abasement; "Lovest thou me *more than these?*"

If, however, again the plague break out, the garment is no doubt deeply spoiled. It is to be burnt. Thus, when Israel's plenty and security—their garment of beauty and confidence—led them to indulgence and sin, the Lord rent off the pieces. But when, at last, the same sin ever returned, then he cast them away into an enemy's land.

But, lastly, if the garment out of which the piece was rent, be found remaining clean, then “*let it be washed a second time.*” Let *Peter*, after his recovery from his fall, be warned once more, to impress the special need he has of securing himself against the temptation in time to come. There is to be no doubtful holiness with God. He requires in his people definite and distinct purity. He likes us to make much use of His Holy Spirit, so that our freedom from the world’s snares and the world’s maxims may be plain to every eye. Oh, how holy is our God! How holy in himself! His heart has no other than *holiness* as its feeling. And when his eye looks abroad on us, it is *holiness* it searches for. He seeks for holiness in our *person*, and holiness in our *circumstances*—a holy people moving amid holiness! Hence it was that when *Isaiah* was enjoying a truly divine and heavenly gaze of the Lord of Glory, he perceived at once that both the *person* and *his circumstances* ought to be holy before such a God. He felt not only “Woe is me because *I* am a man of unclean lips;” but even had he been himself holy and pure, still, before such a God, how distressing the thought, “I dwell *among a people* of unclean lips!” Alas! alas! *I* am a leper myself—“Unclean, unclean!” and *my garments* have the fretting leprosy also! I dwell among the unclean!

There remains yet the mention of an unclean *earth*. That subject is taken up, chap. xiv. 33. But it is not mixed up with the *person and his garments*, because these two may be clean, while still the earth remains unpurified. There is to be a cleansing of our persons and of our circumstances now; but not a cleansing of the land or of its properties till an after period. And, to show this the more, observe that the laws about the

person and his garment came into full operation while they wandered in the desert. But those laws that concerned *the land*—typical of *the earth*—did not come into operation till they reached Canaan. See chap. xiv. 34, “*When ye be come into the land of Canaan.*” We are journeying onward to a pure land, to a new earth; but, meantime, we are carefully to see that our persons and circumstances be pure. No sight is more peculiar, and perhaps more attractive to the eye of angels and of God, than *holiness in full bloom*, though springing up from the soil of a *cursed earth*! Such a magnificent plant, with such waste sands, and barren clay, and rocky soil all around! This recalls the image of the Son of Man, when in Nazareth “he grew up before him as a tender plant!”

Oh, seek to be holy in heart and life, in circumstances and situation! Breathe holiness from within, and breathe holiness on all around! Send a fragrant gale of holiness along the wild desert; it may slacken the pace of some weary, miserable wanderer, as the spices breathed from “Araby the blessed” delay the ship that passes by. Send up the incense of holiness to the Lord, giving him back his own; and let it be known above that the Spirit who goeth to and fro in all the earth, striving with men, has found a dwelling-place in some souls, and has begun to create a heaven below!

The Leprosy Removed.

“BUT GOD, WHO IS RICH IN MERCY, FOR HIS GREAT LOVE WHEREWITH HE LOVED US, EVEN WHEN WE WERE DEAD IN SINS, HATH QUICKENED US TOGETHER WITH CHRIST: (BY GRACE YE ARE SAVED;) AND HATH RAISED US UP TOGETHER, AND MADE US SIT TOGETHER IN HEAVENLY PLACES IN CHRIST JESUS: THAT IN THE AGES TO COME HE MIGHT SHOW THE EXCEEDING RICHES OF HIS GRACE IN HIS KINDNESS TOWARDS US THROUGH CHRIST JESUS.”—Eph. ii. 4-7.

CHAPTER XIV.

Vers. 1, 2, 3, 4. “And the Lord spake unto Moses, saying, This shall be the law of the leper in the day of his cleansing: he shall be brought unto the priest: and the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper; then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop.”

HERE is the remedy in the case of the *person*. Some have thought this to be used not only in cases of *real healing*, but in cases also where the leprosy being fully spread, there was no more of the disease in the man than had already appeared. It seems likely that both are meant. In Israel, there were cases, no doubt, wherein symptoms of real leprosy led the man to use means for a cure, and to call on the Lord, who sent his word and healed them. And, no doubt, also, there were those in whom the full-blown leprosy had come forth and who

were cleansed, or, *pronounced legally clean*. At this day in some Eastern Countries, it often happens that after eating away the hands or feet, the stumps of the limbs heal, and the disease is in fact cured. It spreads no further.* These latter cases were types of justified men—having still a polluted nature, yet really forgiven; and no longer conveying infection to others, but “preaching the faith which once they destroyed.”

The leper that was to be cleansed was to direct his steps to the priests and ask an audience. Like the four men at the gate of Samaria (2 Kings viii. 10), when they called to the porter of the city, standing afar off; or like the ten men (Luke xvii. 12) at the entrance of the village, who stood afar off and lifted up their voices and said, “Jesus, Master, have mercy on us.”

As much depended on the priest’s willingness to listen to his imploring cry, a leprous Israelite would often go up to the spot whence he could call on him desponding or fearful. And the priest, however willing, might be busy so as not to be able to come at once. As, with most wistful eye, the man gazes on the living, cheerful camp, he sees one and another meet the priest and pour some message or entreaty into his ear—so that the priest is detained, and hurried away to this and that part of the camp, while the trembling, weary leper waits at the gate. In this we see that our high priest hath the pre-eminence—never too busy—never unwilling—never unable. “He *waits* that he may be gracious.” (Isa. xxx. 18.) Neither the business nor the bliss of heaven will detain him from a wretched soul. He who in the days of his flesh forgot to eat, and even ceased to feel faintness, when a soul

* Malcom’s Travels in the Burman Empire.

stood before him in his leprosy, has nothing now to keep him from instant compassion. He who on the cross, under the dark shade of the approaching cloud of wrath and of death, heard the heaving of his mother's bosom and the rush of anguish through her heart—has nothing now to hinder him freely to direct his ever ready compassions towards the coming leper. Even as this is true in regard to those already come, so also is it to the coming.

“Thy risen life but whets thee more
For kindly sympathy ;
Thy love unhindered rests upon
Each bruised branch in thee.”

The priest directs the man to take *two birds*. He was thus showing him a surety's death and resurrection. The living birds must be “*clean*” because signifying him who is spotless; and are brought to the spot “alive.” Beside them are—1, “*cedar-wood*,” a stalk of it to form the handle of what was to be used in sprinkling the blood; 2, “*scarlet*,” i. e., scarlet-wool, as Heb. ix. 19; and 3, “*hyssop*,” along with the scarlet wool. The wool and hyssop form a kind of sponge, put on a stalk of cedar. Some say (and Abarbinel has explained it thus) that the *cedar* indicates undecaying, enduring vigor, fit, therefore, for use when the leper is to be restored; the *scarlet* color indicates the expulsion of the putrifying humors and the restoration of the blood to its proper redness—just as in Num. xix. 16, in the case of the heifer for one that touched *the dead*. And as *hyssop* is somewhat fragrant, it is supposed to show the opposite of the decay and corruption. But while all this is involved, still the chief intention is to show pollution cleansed away. The *cedar* intimated the reversal of decay and corruption, and being

wood of which they had none in the desert, but must get in the promised land, it showed the man's connection with Israel's blessing; while the *hyssop*, used so often* in bunches for sprinkling, spoke *cleansing* as directly as the *scarlet* color of the wool did of the *blood* that takes away sin.

Vers. 5, 6, 7. "And the priest shall command that one of the birds be killed in an earthen vessel over running water: as for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water: and he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field."

The method of a sinner's recovery could not be fully shown forth by only one type. Here, therefore, is a two-fold type—death and life in one. "*Running water*" is in Hebrew (מְיֵי חַיִּים) "*living water*," i. e., fresh from a running stream, in opposition to the stagnant dead water of a pool. This prefigured one who was to have the living water, which is ever-vital, ever-fresh, ever-sparkling with motion, instead of the stagnant, dull, languid flow of leprous blood. Now, the cleansed man was to be *legally* put in this state, by these rites being applied to him. And thus it is with the sinner—brought into a state of life and vital motion when the cleansing has been applied to him.

Notice, then, the mode of cleansing. We see one held forth in these symbols who was to possess the ever-living

* When our Lord on the cross saw the sponge held up to him on a stalk of hyssop, or, like the scarlet wool perhaps, *along with* the hyssop-branch, it would call to mind the shadows and ceremonies of the law. His eye was on this shadow when he cried, "It is finished." (John xix. 29, 30.)

Divine Spirit, as a well of water in him. This is the holy nature of *Jesus*—the fulness of the Spirit in him. This holy nature is in a human frame; the Holy Spirit dwelleth in him “bodily.” This is held forth by the “*earthen vessel*” (פְּלִי קֶרֶט) into which the living water is put. Men are elsewhere spoken of as like this earthen vessel, as when the prophet calls them “יְהוֹרְשֵׁי אֶרֶמָה” potsherds of earth; and Paul, in describing ministers, whom he calls “earthen vessels,” in contrast to divine nature and power. (2 Cor. iv. 7.)

The first bird, bearing the uncleanness of the leper, is then slain, its blood dropping into the clear, living water, over which it is slain. Two streams now meet—blood and water! Satisfaction for a broken law by suffering even unto death; (the stream of *blood*, which is the life;) and obedience rendered by a holy, unsinning observance of the law written on the heart (the stream of *pure water*). It might not be to this type peculiarly that John referred, but certainly it was to some such symbols of the law, when he called us to notice that, when the spear pierced the side of Jesus (John xix. 34), “then came there out *blood and water*.” The Apostle who had said, that Jesus, “knowing all things were now accomplished, that the Scriptures might be fulfilled, said, I thirst”—he is the Apostle who records the circumstance of the *hyssop* being with the sponge, and who tells us the cry, “*It is finished*.” It is he, too, who quotes the reference to the Paschal Lamb, “a bone of him shall not be broken.” He seems to call our attention specially to every type being fulfilled in Jesus. Hence, I suppose, he considered, under the guidance of the Spirit, the *blood and water* from the side of Jesus to be a circumstance that indicated him as the fulfiller in his own person of all

that these symbols set forth under the law. And so in 1 John v. 6, "This is he that came by water and blood." He points to Jesus as the Righteous One who came not only with a holy nature ("water"), but also in order to take away whatever was contrary to holiness by his atonement ("blood"), summing up in himself the figures of the law.*

The *living bird* was then to be brought forward. It was to be dipt in *the blood* of its fellow, and also in the *running water*, ver. 51. It typified the Saviour, after his work of suffering, on the resurrection morning, imbued (so to speak) with the blessed virtue that had come out of his undertaking—bearing both the satisfaction rendered and the obedience so fully given to the last. The living bird, perhaps at the time of the morning dawn, is thus dipt in the vessel, and then flies forth free and joyful in the rays of a glorious sun. How beautiful the type; Jesus risen, in all his merit of death and obedience, basks in the rays of his Father's well-pleased love! And then, as the bird in its gladness would light upon some palm, and gaze around, and sing, He looks around on a world from whose imputed guilt he is forever free, and over which he can rest in his love, and "joy with singing." (Zeph. iii. 17.) All the time, the living bird has the marks of recent death upon its wings; and so the *Lamb slain* bears his marks in heaven, in his Father's very presence.

And oh! how precious for us that we can regard all this as *our* case, too! Dipt in the blood of the Almighty's Fellow, we may be as free and gladsome. Reckoned to

* Perhaps this constant reference to types will best explain John iii. 5, "born of *water* and of the Spirit"—the latter being exegetical to the former. So again, xiii. 10, in allusion to the priest at the laver.

have died, we may also rise, with him, and sing, “bearing about with us the dying of the Lord Jesus.” We may fly over the open field, up to the gates of heaven,—nay, to “thy altars, O Lord of hosts, my King and my God.”

What a picture for a leprous man to regale himself with after his long, sad, lonely days! What a reality for a sinner justified to enter upon at once and enjoy! “He hath put a new song in my mouth, even praise unto our God.”

Vers. 8, 9. “And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days. But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.”

Being now brought into the state of acceptance, one thing only remains, viz., his former habits of life and conduct must of course be altered, and then he is ready to join the happy congregation. This is typified by the man washing his clothes and body, that is, all outward, external things; and shaving off his hair, or, removing all about him where old corruption might be still lurking. This done, he may enter the camp, mingle with its inhabitants, partake in the shadow of its pillar-cloud, join in its worship, and help to swell its notes of praise. A justified man is at once joined to the saints on earth: converted Paul is taken by Barnabas and led to the company of saints, who at first shrank from the once leprous man. Still, as the cleansed leper was not to enter his tent for seven days more, so no justified man enters on his *rest*, or finds his final settlement here, till his seven

days are ended—his state of waiting here. But each saint is thoroughly cleansed; and so the whole Church, at the Lord's coming, which is the end of the time appointed—the *seven* days—the *complete* time in the Lord's view. This may be said, in some degree, of each saint at death; but it is specially at the Lord's coming that *all* his privileges begin, and *all* his wants are satisfied. The very "*eyebrows*" are shaved off now (ver. 7)—not even the possibility left of any lurking-place for pollution; and his whole person and all his external circumstances undergo their final and complete purification.

He is all clean now—"all fair; there is no spot in thee." He can join the worship fully, and can claim his own dwelling among the thousands of Israel.

Vers. 10, 11. "And on the eighth day he shall take two he-lambs without blemish, and one ewe-lamb of the first year without blemish, and three tenth-deals of fine flour for a meat-offering, mingled with oil, and one log of oil. And the priest that maketh him clean shall present the man that is to be made clean, and those things, before the Lord, at the door of the tabernacle of the congregation."

To show that now he is entirely free, the man is to bring all manner of sacrifices; and each is accepted for him. He brings one *he-lamb* for a trespass-offering, another for a sin-offering—both without blemish, according to the usual manner. Also, a ewe-lamb, yet tender, "of the first year," to be for a burnt-offering. The strength of the two previous victims, and the tenderness of this one, are happily blended; and these *three* sacrifices sum up all the general offerings of a man of Israel. Then, the *three* tenth-deals of flour are the meat-offering for each sacrifice, one tenth-deal for each (compare ver. 21) of the finest flour of the land, and mingled with oil, to show that it is set apart. Besides, there is a log of

oil (a half-pint) set by itself in a vessel, to be poured on the head of the once leprous man, that he may be publicly received as an acknowledged Israelite, set apart for God. Once the man was set apart from his fellows; but now every proof of acceptance is heaped upon him. And all is done by the priest, that so it may be authoritatively done. To all this Christ refers in Matt. viii. 4, Mark i. 44, and Luke v. 14. "Go, show thyself to the priest, and offer for thy cleansing according as Moses commanded,* for a testimony unto them."

These rites on the eighth day were meant to testify, in the most complete way, that the leprous man was acknowledged to be fully clean. Just as the whole Church, and each member of it, on the day when Christ appears to those who wait for him, shall be declared to be altogether clean, receiving the antitype of every gift and offering, and presented as set apart forever to Jehovah.

Vers. 12, 13, 14, 15, 16, 17, 18, 19, 20. "And the priest shall take one he-lamb, and offer him for a trespass-offering, and the log of oil, and wave them for a wave-offering before the Lord: and he shall slay the lamb in the place where he shall kill the sin-offering and the burnt-offering, in the holy place: for as the sin-offering is the priest's, so is the trespass-offering; it is most holy. And the priest shall take some of the blood of the trespass-offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot: and the priest shall take some of the log of oil, and pour it into the palm of his own left hand: and the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his fingers seven times before the Lord: and of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb

* In Matt. viii. 4, "Offer thy *gift*," the sacrifices of the eighth day may be specially meant. And Jesus delighted in the exhibition of those types that showed forth his death and resurrection.

of his right hand, and upon the great toe of his right foot, upon the blood of the trespass-offering; and the remnant of the oil that is in the priest's hands he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the Lord. And the priest shall offer the sin-offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt-offering. And the priest shall offer the burnt-offering and the meat-offering upon the altar; and the priest shall make an atonement for him, and he shall be clean."

The priest slays the he-lamb "*in the holy place*;" that is, in the consecrated courts, and on the very spots where the sin-offering is slain. The place is called "holy," if holy acts are done there; even as heaven is holy because every act done there is by holy worshippers, and in a holy, holy manner.

The priest's waving the trespass-offering and the log of oil, intimated that this offering for the leper was presented to the Lord, and his dedication to the Lord anew (the *oil* showed *dedication*), and seemed to say, first, "*Against thee, thee only have I sinned*;" and then, "Lord, *truly I am thy servant, I am thy servant and the son of thy handmaid.*"

Some of the blood of this offering is put on the man's *right ear*; as if to say, "Thou art cleansed; go and hear in the camp the joyful sound." Some is put on the thumb of *his right hand*, as if to say, "Thou art cleansed; use thy clean hands for God's work." Some is put upon the *great toe of his right foot*, as if to say, "Thou art cleansed; walk in the Lord's ways; go up to his courts, and ever walk before him in the land of the living."

Some of the oil is then taken from the log.* And first, it is sprinkled before the veil seven times. Now,

* *A log* contained half a pint of our measure.

as in the case of *blood* so sprinkled, the meaning was that by this *blood-sprinkled* way the sinner had boldness to enter the holiest; so, by *this oil* thus spread on the same spot, there is a declaration to the effect that *the man*, the leper, now cleansed, offers himself as a consecrated one to serve the Lord who dwells within that veil.

The oil is put on the man's ear, as if to say, "Lord, I will hear for thee,"—and on his right hand, as if to say, "Lord, I will act for thee,"—and on his right foot, as if to say, "Lord, I will go up and down, to and fro, for thee." He then pours all that remains on his head (ver. 18), that as it ran down in copious streams over all his person, he might hear every drop cry, "Thou art his that saves thee."

And inasmuch as *the oil* was to be put upon *the blood* of the trespass-offering, there was implied the glorious truth, that the blood which *cleanses* also *sanctifies*. If you are forgiven, you are not your own. If the price is paid for you, you are now the Lord's; he bought you. If pardoned by Jesus, then you are inhabited by the Holy Spirit. Jesus cleansed away the guilt that there might be a fair tablet on which the Spirit might re-write his holy law. If freed from guilt and Satan, you are handed over to the Lord to serve him in holiness and righteousness.

This being done, and atonement made by the trespass-offering (ver. 19), the priest shall offer the sin-offering, and then the burnt-offering also. Some think this the "*δωρον*," meant in Matt. viii. 4, "The gift that Moses commanded." Thus, he is assured of acceptance by every kind of offering; and is sent home rejoicing. "*He shall be clean.*"

THE POOR LEPER.

Vers. 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32. "And if he be poor, and cannot get so much; then he shall take one lamb for a trespass-offering to be waved, to make an atonement for him, and one tenth-deal of fine flour mingled with oil for a meat-offering, and a log of oil; and two turtle-doves, or two young pigeons, such as he is able to get; and the one shall be a sin-offering, and the other a burnt-offering. And he shall bring them on the eighth day, for his cleansing, unto the priest, unto the door of the tabernacle of the congregation, before the Lord. And the priest shall take the lamb of the trespass-offering, and the log of oil, and the priest shall wave them for a wave-offering before the Lord. And he shall kill the lamb of the trespass-offering, and the priest shall take some of the blood of the trespass-offering, and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot: and the priest shall pour of the oil into the palm of his own left hand: and the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before the Lord: and the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass-offering: and the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the Lord. And he shall offer the one of the turtle-doves, or of the young pigeons, such as he can get; even such as he is able to get, the one for a sin-offering, and the other for a burnt-offering, with the meat-offering: and the priest shall make an atonement for him that is to be cleansed before the Lord. This is the law of him in whom is the plague of leprosy, whose hand is not able to get that which pertaineth to his cleansing."

All these minute directions are in behalf of *the poor leper*. Similar provision was made for *the poor*, in chaps. i., ii., and v. He may substitute *one* he-lamb and two turtle-doves, putting his special sin on the *lamb*, by making it a trespass-offering, and then using one of the doves for a sin-offering, and the other for a burnt-offering. Probably, the Lord was pleased with this arrangement for

another reason, viz., it gave occasion to the more frequent display of Jesus as the *dove*—the holy, harmless, undefiled One, made sin for us. And it is beautiful to observe how the exigencies of his creatures, instead of puzzling Divine wisdom, call forth a display of his resources, and furnish opportunities for manifesting his love.

The directions as to the case of the poor man are quite as special as in the case of any other. The Lord would thus assure him of his care—that he feels for him the same deep interest as for others in his state, and brings the same atonement to his hand. And the words of ver. 32 are a special clause to prevent any man overlooking this provision for the poor. For men will despise and overlook those whom *the Lord* regards and remembers. Surely here is the heart of the same *Father*, who anointed Jesus to preach glad tidings “to the poor;” and the heart of the same *Spirit*, who was himself *the oil* that so anointed Jesus for declaring his message “to the poor;” and the heart of the same *Son of man*, who was thus set apart by the Father and the Holy Spirit to proclaim tidings of great joy “to the poor.” Is not Jesus standing here to-day, and saying, “Go, and tell John what things ye have seen and heard; to the poor the Gospel is preached?” Tell my disconsolate, dejected ones, “*To the poor is the Gospel preached.*” Their God selects the saddest case for the discovery of his fairest skill and purest grace. “*This is the law for him whose hand is not able to get.*” Oh! words of grace! “Glory to God in the highest—peace on earth—good-will to man!”

THE LEPROUS HOUSE.

Vers. 33, 34. “And the Lord spake unto Moses and unto Aaron, saying, When ye be come into the land of Canaan, which I give to

you for a possession, and I put the plague of leprosy in a house of the land of your possession."

To teach that *this earth* is under a curse, God sent this leprosy on *houses*; just as to teach that men are under a curse he sent leprosy in their bodies. This plague on houses may have been something like what Michaëlis calls "*saltpetre, or mural salt*," an efflorescence or incrustation on walls of damp cellars.* The walls become mouldy, and at last give way. It may, however, have been some special infliction in these times; and the name was given, as *Bush* remarks, on the same principle that Easterns call certain diseases in trees "*leprosy in trees*," and the Swiss call some disorders in buildings "*cancer in buildings*." In Israel it may have been sent on special occasions, where the owner of the house was too much engrossed with his pleasant dwelling. Jewish writers say, it was as if the beam of the house had cried to the inhabitants, "*Turn to the Lord thy God*." It made the person suspect evil from the Lord, "our dwellings have cast us out." It came like a family affliction, saying, "This is not your rest, because it is polluted." We must look for the New Earth wherein dwelleth righteousness.

Vers. 35, 36, 37, 38. "And he that owneth the house shall come, and tell the priest, saying, It seemeth to me there is as it were a plague in the house; then the priest shall command that they empty the house, before the priest go into it to see the plague, that all that is in the house be not made unclean; and afterwards the priest shall go in to see the house: and he shall look on the plague, and, behold, if the plague be in the walls of the house with hollow streaks, greenish or reddish, which in sight are lower than the wall; then the priest shall go out of the house to the door of the house, and shut up the house seven days."

* Jahn calls it a "nitrous acor," that wastes away the stone.

The owner of the house is to tell. It is the head of the family that is to be on the watch at all times, in regard to whatever takes place in his house. Upon him rests the authority, and so also the responsibility.

Preparation is made for the priest's coming, by removing every thing that might impede examination. The furniture is taken out, that nothing may be between the priest and the walls he is to scrutinize. Just as, in the case of searching our hearts, or self-examination, *fasting* removes from us all intervening objects, and leaves the eye nothing to rest upon but only the bare walls of the chambers of imagery.

But God judges truly and righteously; and his decisions are deliberate and well-weighed. It is this deliberate decision that renders his judgments so terrible. Here we find the priest examining; and if the plague appear in the form of "*hollows*,"* that are deeper than the surface of the wall, then there is room for suspicion, but there is also time given for further development. It is to be left on trial for seven days.† It is to be an emblem of this earth's state and condition, exhibiting all the symptoms of decay and pollution, yet left for a season to develop its symptoms, and to prove undeniably its state of decay. Its wines tempt men to intemperance; its beautiful groves hide the idolater's licentiousness; its gold and silver tempt thousands to acts of violence and fraud. Every object of beauty draws off some man's heart from God.

* *שִׁקְצוֹתָיו* means "low lying." The Septuagint has "*κοιλιαδες*;" the Vulgate, "*valliculas*." Hence Bush renders it "*depressed cavities*." The appearance was *hollow spots*; *pitted*.

† The Septuagint use the expression, "*ἀφροίει την οικίαν*." Some quote Isa. xxiv. 10, as illustrated by this. The city, like a city of leprosy, "*every house is shut up, that no man may come in*."

Vers. 39, 40, 41, 42. "And the priest shall come again the seventh day, and shall look; and, behold, if the plague be spread in the walls of the house; then the priest shall command that they take away the stones in which the plague is, and they shall cast them into an unclean place without the city: and he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place; and they shall take other stones, and put them in the place of those stones; and he shall take other mortar, and shall plaster the house."

The removing of the decaying, infected stones seems to typify such an event as that of sweeping earth's surface by the flood, and then ornamenting it anew by a fresh covering of verdure, and establishing it anew by a new arrangement of its rivers and hills, while the old "plaster" and the "scrapings of the house" were carried out of sight. They are carried to an "*unclean place*"—for there is here no application of atonement; all is destruction.

The *decayed stones* are quite removed; so, the palaces, the gardens, the cities, the temples of the antediluvian world were entirely swept off. But then, besides this, the *whole surface* is scraped, and plastered afresh; even as every part of earth's surface was visited, and its former aspect retouched. This done, earth was left once more, by its Priest and Judge,* for further trial. Its groves and forests wave again in strength and greenness; its fields yield their fruit; its orchards hang out their heavy-laden branches; its pastures are clothed with flocks. Is the plague stayed? Shall earth ever again exhibit corruption like the former? The Lord sits on his throne, and waits to see.

* There was much of the *judicial* character in the *priest*; that is, he judged much in regard to all ceremonial affairs, and all sanctuary laws. Hence, in Isaiah xxxiii. 22, "The Lord is our *Judge*," seems to refer to the *priestly* office judging in holy things.

Vers. 43, 44, 45. "And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plastered; then the priest shall come and look, and, behold, if the plague be spread in the house, it is a fretting leprosy in the house: it is unclean. And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry them forth out of the city, into an unclean place."

If, amidst earth's restored beauty—when its wide regions are again blooming with all their former produce, and the sky over them is serene as before, with its rainbow spanning all below—if, then, corruption burst forth again, there will be here proof of deep, inveterate disease. In anticipation of this result, the Lord said, "I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth." (Gen. viii. 21.) The same remedy shall never be tried a second time. But now, there shall be a removal of the old materials. The house must be broken down—stones, timber, and mortar—and all swept away. "The earth and the works therein shall be burnt up." "All these things shall be dissolved," says Peter. (2 Peter iii. 11.) There must be a new building raised on the same spot—"a new earth." It is the *priest* himself that removes the old building; it is Jesus that comes to say, "Behold, I make all things new."

Vers. 46, 47. "Moreover, he that goeth into the house, all the while that it is shut up, shall be unclean until the even. And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes."

Any one going into the shut-up house for any of his stuff is unclean for a day. If one go to sleep there, even in order to escape the dews of the night, or go to eat

there, to escape the burning sun, that man must wash his clothes, as well as be reckoned unclean. It shows us that there is woe befallen us, by the very circumstance of our being on this earth that is under a curse, even if we ourselves were holy. For it is not a holy place—the Lord's curse has been spread over it. There must be blessing on our dwelling and on our possessions, if we are to enjoy all in true peace. But there is a secret tendency in all earthly things, at present, to provoke indulgence in sin, as if a secret poison were pervading all nature. Hence, even our meat and drink so draw down the soul, that we need to fast, if we would be quite free from the influence of even lawful things.

Vers. 48, 49, 50, 51, 52, 53. “And if the priest shall come in, and look upon it, and, behold, the plague hath not spread in the house, after the house was plastered; then the priest shall pronounce the house clean, because the plague is healed. And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop: and he shall kill the one of the birds in an earthen vessel over running water; and he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times: and he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet: but he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean.”

This case of the plague arrested in its course, represents a case like that of Job v. 24, “*Thou shalt know that thy tabernacle shall be in peace; and thou shalt visit thy habitation and shalt not sin.*” The house is purified after the leprosy is arrested; and it is purified by the very same means as the leper himself was purified. There is the same blood, the same sprinkling, the same running, or fresh, water, and the same type of resurrec-

tion exhibited in the live bird. Probably, we are taught by this case, that during the days wherein earth remains, since the removal of the infected stones by the great visitation of it at the flood—during the days of “the earth that now is” (2 Pet. iii. 7)—a believer may enjoy his dwelling in peace and safety, free from all share in the curse, by means of the same atonement that gave him pardon. His dwelling and property may be purified for his use by the glorious redemption that so purified his soul. Our dwellings are set apart as well as ourselves. The curse on them is arrested. *They are clean.* The priest does all this for us; Jesus, by his glorious work, secures that “all things shall be ours.”

The concluding ceremony must have been very striking. The living bird was carried through every apartment of the dwelling, and then at some open window, or from the flat roof of the house, allowed to fly at liberty. The inhabitant would thus often afterwards, as he sat in his dwelling, remember the concluding act of cleansing. He would remember the cheerful song of the bird set free, and its joyful flight through the sky, while drops of the living water fell; and the marks of his fellow’s blood were observed as it shook its wings. It is thus a believing soul feels. He remembers Christ’s *resurrection* as the concluding act that completed cleansing; he remembers Christ’s joy on the resurrection morning—his words, “All hail,” and “Peace be unto you,” and he remembers the freedom with which he traversed the heavens, even the heaven of heavens, returning to his Father’s bosom still bearing the marks of the nails and spear, and shedding down the purchased Spirit. This, this is truly the source of all our peace from sin within us, from sin in those around us, from sin on the earth that lies under a

curse—from leprosy in our persons, our garments, and our dwellings.

“Bless the Lord, O my soul, and forget not all his benefits, who forgiveth all thine iniquities, who healeth *all* thy diseases!” We must sit at the window of our purified dwelling, and with cleansed soul and anointed eye look out for the Return of the priest who has brought us such blessings. Shall we not rejoice at the sound of the tread of his footstep? Shall we not welcome the very rumor of his coming this way again? Shall the first sight of his form not fill us with holy gratitude? In the mean time, let our dwellings resound with the melody of “rejoicing and salvation” (Ps. cxviii. 15), and in our out-goings let us sing, “I shall not die, but live, and shall declare the works of the Lord. The Lord hath chastened me sore, but not given me over unto death.”

CONCLUSION OF THE LAW OF LEPROSY.

Vers. 54, 55, 56, 57. “This is the law for all manner of plague of leprosy, and scall, and for the leprosy of a garment, and of a house, and for a rising, and for a scab, and for a bright spot; to teach when it is unclean, and when it is clean: this is the law of leprosy.”

In ver. 57, the literal rendering is, “To teach *in the day* of the unclean and *in the day* of the clean;” meaning, to instruct us regarding what is right to be done at seasons when things are unclean, and what is right to be done when they are clean. The Lord keeps ever before us the solemn truth that we are in a world of sin, moving amid evil; and he is the same Jehovah who prayed “not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.” (John xvii. 15.) He leads his people through the same wilderness, then and now—through the same Red Sea and Jordan. He

does not dry up the waters, but makes his own pass between their overhanging walls.

That this is a summary of the preceding chapters appears clear if we notice that mention is made first generally, ver. 54, “*of leprosy and scall.*” Then, the leprosy is subdivided in ver. 55 into “*leprosy*” in a man, garment, or house. Lastly, ver. 56, “*scall*” is subdivided into rising, scab, or bright spot.

However various the symptoms and forms, yet the discerning priest observes all, and pronounces righteous judgment “in the day of the clean and of the unclean.” There is a time and season when sin of any shape and aspect appears before him; and *the law* decides unerringly on each case. “Behold,” he says to us, “I come quickly—he that is unjust, let him be unjust still: and he that is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.” As of old, to Israel (Mal. iii. 18), who asked, “What profit is it that we keep his ordinance?” he said, “Then shall ye return and discern between the righteous and the wicked; between him that serveth God and him that serveth him not.”

THE

Secret Flow of Sin from the Natural Heart,

TYPIFIED IN THE RUNNING ISSUE.

“ I KNOW THAT IN ME, THAT IS, IN MY FLESH, DWELLETH NO GOOD THING.”

Rom. vii. 18.

CHAPTER XV.

Vers. 1, 2, 3. “ And the Lord spake unto Moses and to Aaron, saying, Speak unto the children of Israel, and say unto them, When any man hath a running issue out of his flesh, because of his issue he is unclean. And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness.”

MOSES and Aaron are both addressed, as in the case of the disease of leprosy, xiii. 1. Wherever there is only a *law* laid down, Moses alone hears the voice. God speaks only to the *lawgiver*. But, in cases where *disease* is prescribed for by special rules, Aaron is joined with Moses. Is this because a priest—a high priest—ought to have much compassion, and might be more likely to learn compassion while hearing the tone of pity in which the Lord spoke of man’s misery?

This secret uncleanness, known only to the person’s self, represents the secret sins, or the secret, quiet, oozing out of sin from the natural heart—its flow of pollution while not a word is spoken, not an act done, not a motion

in the eye of our fellow-men. The more disgusting the images, the more is it meant to express God's extreme abhorrence of the sinful state; just as in 1 Kings xiv. 10, and elsewhere, indignation at the ungodly is expressed by most contemptuous language. Oh! that we felt the shame of sin! O! to be confounded because of our inward hardness! Ashamed so as not to look up because of secret unbelief, secret pride, secret selfishness, secret lusts, secret painting of the walls with imagery!

Some think this disease was sent as a judicial punishment; for it is so referred to in 2 Sam. iii. 29; and Mark v. 29, calls it “*μαστιξ*,” “a scourge.”

To a Jew it was the more hateful, as being pollution where *the seal of circumcision* had been. Indwelling sin thus shows its existence in closest neighborhood to the blood-sprinkling of Jesus.

The difference in the kind of the disease (ver. 3) does not change its polluting character. Sin may be flowing freely as a stream, or may be brooded over till the soul is like a stagnant pool—in any form it is hateful to the Holy One of Israel. The lively imagination of a gay, poetic mind is not less sinful when it scatters forth its luscious images, than the dull, brutal feelings of the stupid, ignorant boor. “Thou desirest truth in the inward parts.” “The righteous Lord loveth righteousness; his countenance doth behold the upright”—his countenance shines in upon the cleansed, blood-sprinkled soul, gazing on its purity with true delight, while he turns away from the sickening sight of the unwashed conscience and the “sinner lying in his blood.”

Vers. 4, 5, 6, 7, 8, 9, 10, 11, 12. “Every bed whereon he lieth that hath the issue, is unclean: and everything whereon he sitteth shall be unclean. And whosoever toucheth his bed shall wash his clothes,

and bathe himself in water, and be unclean until the even. And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even. And if he that hath the issue spit upon him that is clean, then he shall wash his clothes, and bathe himself in water, and be unclean until the even. And what saddle soever he rideth upon that hath the issue shall be unclean. And whosoever toucheth anything that was under him shall be unclean until the even: and he that beareth any of those things shall wash his clothes, and bathe himself in water, and be unclean until the even. And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe himself in water, and be unclean until the even. And the vessel of earth that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water."

We have already had occasion to notice the limited time "*until even.*" (Chap. xi. 25.) But let us further observe, that under the law we seldom find *immediate* pardon. The legal ceremonies were thus like the pool of Bethesda—*imperfect* types of Christ. What joy there is in immediate pardon! To pass at once from hell to heaven, from the fangs of Satan, the smoke of hell, the angry recrimination of a tossed conscience, and the dread of a frowning God, to the peace and love of the Saviour's holy bosom! The law had a shadow of good things to come, but was not the very image of those things.

Again; let us notice that one touch conveyed uncleanness—so full is the cup, that if shaken at all its pollution trickles over. What a glorious contrast have we in Jesus! He touches (Mark i. 41), and lo! the holy stream of health flows from him. Or another touches him, and disease flies away. (Mark v. 28.)

We are here taught the disgusting constancy with which our original, deep-seated corruption will naturally discover itself. In all situations, towards all persons, at all seasons, this filthiness of the secret soul may be traced.

In ver. 4, the man is represented as unclean when he lieth down to sleep, or even to rest at noon.* Ah! yonder lies a sinner, and the very ground under him is accursed. His very pillow may shortly become a spear under his throat; just as Jonah's rest soon became a tempestuous sea. A friend comes to see him and gently awakes him, but touches his couch in so doing, and becomes thereby *unclean* (ver. 5); for the man is all polluted. However amiable the friend you visit, yet if still in his unhealed corruption, your intercourse with him spreads its baleful influence over you. You have insensibly been injured by the contact. Oh! how we should watch our souls in mingling with a world lying in wickedness! Oh! how holy, how marvellously strong in holiness was Jesus! who breathed this polluted air and remained as holy as when he came.

If the man leave the spot, and another occupy it, that other has seated himself in the sinner's place (ver. 6), and the memory of his sin is not gone. He is in contact with a polluted thing. As when one of us now reads the details of a sinner's career, and *our mind rests thereon*, we are involved in his sin.

If a physician (ver. 7), or an attendant, touch the sick man's flesh, he is in contact with sin, and becomes polluted. This legal consequence of any actual contact with the defiled, shows us, no doubt, the danger and hazard of even attempting to aid the polluted. It is at the risk of being ourselves involved in their sin. Therefore, it must be watchfully done, not boldly and adventurously. You breathe an impure atmosphere: proceed with caution.

* So מִשְׁכָּב is used in 2 Sam. iv. 5, when Ishbosheth was reclining in the heat of the day.

If (ver. 8) any even accidental touch occur—as if the diseased man spit or sneeze, so as anything from him reaches the bystander, pollution is spread. An accidental word, a casual expression, an unexpected look, may suggest sin; and if it does, forthwith wash it all away ere evening comes. “Let not the sun go down upon thy wrath.” Leave no stain for a moment upon thy conscience.

When the man rides forth, lo! yonder is a sinner; and his saddle is polluted; and the mattress he spread on the floor of his tent for a temporary rest in his journey (ver. 10) is so polluted that the attendant who lifts it is defiled. Oh! sad, sad estate of man! In going out or coming in, in the house or by the way, his inward fountain of sin flows on unceasingly, and the Holy One of Israel follows him with his eye to mark him as a sinner.

Nay, if he put his hand forth (ver. 11) to touch any one—to give him a friendly welcome, or aid him in any work, he conveys pollution, unless he have first “rinsed his hands in water.” The sinner, whose natural heart is still unhealed, cannot do even a kind act without sin—his only mode of doing so would be “washing in clean water.” And the vessels he uses (ver. 12) must be broken or rinsed in water; even as the earth, on which the sinner has stood as his theatre for committing evil, shall be broken in pieces by the fire of the last day (“all these things shall *be dissolved*,” 2 Pet. iii. 11), the trial by water being already past.

Vers. 13, 14, 15. “And when he that hath an issue is cleansed of his issue, then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean. And on the eighth day he shall take to him two turtle-doves, or two young pigeons, and come before the Lord unto the door

of the tabernacle of the congregation, and give them unto the priest : and the priest shall offer them, the one for a sin-offering, and the other for a burnt-offering : and the priest shall make an atonement for him before the Lord for his issue."

The time of cleansing is to be "*seven days*"—a full time. During each of these days he is to wash his clothes and bathe himself "in running water,"—the emblem of the purity of the Holy Ghost. And it is the indwelling Spirit, like living water, that our corrupt heart requires in order to its sanctification. During seven days he thus declared his need of the Holy Spirit by his repeated washings. Then, on the eighth day he comes to receive "atonement" (ver. 15), as the means to his true purification. He brings two "*turtle-doves*, or two *young pigeons*;" perhaps, because whatever difference might be made by circumstances in regard to the *actions*, or *actual sins*, of rich and poor, yet in regard to original sin and depravity of heart both are alike. Hence, the poor man's offering of "*turtles* or *pigeons*" is fixed upon, bringing down the rich to the level of the poorest. And yet, perhaps, there is a farther reason—the *turtle-dove*, or the *pigeon*, being so frequently the emblem of *purity* (Song vi. 9; v. 12; Psalm lxxiv. 19), they may have been chosen in this case as reminding the offerer that *personal purity* is required in coming to God.

A full atonement is as much required for our inward, secret sins, as for open and flagrant sins. The sinful vision that our fancy spread out before us for a moment must be washed away by blood. The tendency which our soul felt to sympathize in that act of resentment or revenge must be washed away by blood. The hour, or minutes we spent in brooding over our supposed hard lot, must be redeemed by blood. The selfish wish we

cherished for special prosperity in some undertaking that was to reflect its credit on us only, is to be washed away by blood. The proud aspiration, the sensual impulse, the world-loving eye our soul cast on earth's glories, must be washed away by blood. The darkness, ignorance, suspicion, and misconception we entertain toward God and his salvation, must be washed in blood. "Behold, thou desirest truth in the inward parts; and in the hidden part (hidden region of the soul) thou shalt make me to know wisdom." (Psalm li. 6.)

Vers. 16, 17, 18. "And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even. And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and shall be unclean until the even. The woman also with whom man shall lie with seed of copulation, they shall both bathe themselves in water, and be unclean until the even."

It is supposed that this law was intended to mark God's holy abhorrence of uncleanness, even in the desire. Hence, he puts in the class of the polluted, any one who even accidentally discovered inordinate desire, married or unmarried. Indeed, so far was such a state of feeling from being overlooked by the Lord that he enjoins pollution to be attached to the very neighborhood thereof. "Every garment and every vessel made of skin" that comes in contact with the defiled man must be washed and held unclean until the even. And so with the persons, not casting off the thought of their sad depravity, but all day long mourning over this fall, though known only to God; and using the water which was the emblem of a cleansed and pure nature. "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." (2 Cor. vii. 1.)

Vers. 19, 20, 21, 22, 23, 24. "And if a woman have an issue, and her issue in her flesh be blood, she shall be put apart seven days; and whosoever toucheth her shall be unclean until the even. And everything that she lieth upon in her separation shall be unclean; everything also that she sitteth upon shall be unclean. And whosoever toucheth her bed shall wash his clothes, and bathe himself in water, and be unclean until the even. And whosoever toucheth anything that she sat upon, shall wash his clothes, and bathe himself in water, and be unclean until the even. And if it be on her bed, or on anything whereon she sitteth, when he toucheth it he shall be unclean until the even. And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean."

As in the case of the man noticed at the beginning of the chapter, so now, the same law is laid down in the case of the woman who has any issue. An issue of blood, such as that referred to here, brought the women of Israel from time to time into great trial. We may conceive her miserable state during the time she was ill. Separated from general society (for so Num. v. 2, seems to declare), she was like a leper. She was "a fear to her acquaintance." Everything she touched became defiled; every one that touched her, even the very physicians (ver. 21) she went to consult, or who came (ver. 23) to see her when she could not visit them because of her distress, were unclean for a day after. Her husband himself (ver. 24) was in like manner separated from her, or polluted and defiled if he did not live apart from her. She was a living picture of the awful truth, that sin, however hidden to the view of men, is so virulent in its nature and tendency, that it dissolves every relationship, and sets apart the sinner for misery and sadness.

In chap. xx. 18, death is the penalty if this uncleanness were known and disregarded by the parties. But the treatment here seems severe enough, and we are led

to inquire into the cause. Why is *the woman's* case dealt with so severely? Perhaps to keep up the memory of "*The Fall.*" The woman was in the transgression. "Remember whence thou art fallen." Our original sin, inherited from our first parents, is not to be forgotten. The Lord never forgets that time of the fall, even as he never forgets the day when the angels left their first habitation. Of what parents have we come! See the rock out of which we were hewn! "Thy father was an Amorite and thy mother an Hittite."

Vers. 25, 26, 27, 28, 29, 30. "And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she shall be unclean. Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation; and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation. And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe himself in water, and be unclean until the even. But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean. And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation. And the priest shall offer the one for a sin-offering, and the other for a burnt-offering; and the priest shall make an atonement for her before the Lord, for the issue of her uncleanness."

The case here referred to is such as that of the woman in Mark v. 29; an unnatural issue, called in that passage "a plague," or "scourge," as if it were something sent judicially. She is treated as in the former cases, all the time this plague or disease lasts, though it should be twelve or twenty years. Every new view of these cases seems intended to impress on us the inward shame which we ought to cherish for our defilement. We may well

be confounded for the secret loathsomeness of sin that no eye of man ever could have discerned.

Take the case of the woman in Mark v. 29, twelve years thus deeply distressed, groaning over her misery, living alone, in vain trying every physician, and keeping aloof from friends as much as possible, lest she should spread defilement on them by her presence. What a picture of a sinner! A sinner conscious of her nature's fearful pollution, mourning over her weak and wicked heart, trying every remedy that man can suggest, yet still sad at heart, and her soul still running down with its new outflowings of sin. But one tells her of Jesus. She hears of his having, the night before, calmed the sea at its height of storm, and having gone over to the other side for the sake of saving one soul. She comes; she sees and hears him for herself, and is persuaded that he has the very fountain of life in his person. In this faith she touches the hem of his robe, as if to say, "He is full of love and power, even to the very skirts of his garment." She brought no gift; for she had spent all her living already on physicians. She brought nothing like a begun cure; for she was "nothing bettered, but rather grew worse." She had not long-waiting to show as a plea; for she came only that morning. She had no repentance to offer; for hitherto her regrets were simply that she had in vain sought to other physicians. She had no love to allege; for she was only now coming to see what reason for love there was. She offered no prayer; she simply drew near, and placed herself in contact with the fountain of life and healing! The result was immediate cure! *Sin* and *grace* met! and this is ever the singular result of their meeting. How often now, after presenting at Jerusalem her turtle-doves, would she walk at

that sea-shore with the daughter of Jairus—who was born the very year she took her disease, and who was raised from the dead the very same day that she was healed—and together would they sing and praise the Lord, one saying, “Who healeth all thy diseases,” the other responding, “Who redeemeth thy life from destruction.” (Ps. ciii. 3.)

When Jesus healed *the leprosy and the issue of blood*, was he not tacitly explaining the type couched under these diseases and their cleansing? Was it not like his healing the man at the pool of Bethesda? There was an emblem in it all, though he said not at the moment that this was what he wished to show. It was enough that he had declared himself “*come to fulfil the law.*” They were thus warned to expect that his every action should tend in that direction. It is in reference to this chapter that Zechariah (chap. xiii. 1) calls Christ the “*Fountain for uncleanness*” (נִזְיָה); and Isa. iv. 4, speaks of washing away “*the filth of the daughters of Zion, and purging away the blood of Jerusalem,*” by judgments that will drive them to this fountain. Thanks be unto God for his unspeakable gift!

Vers. 31, 32, 33. “Thus shall ye separate the children of Israel from their uncleanness, that they die not in their uncleanness, when they defile my tabernacle that is among them. This is the law of him that hath an issue, and of him whose seed goeth from him, and is defiled therewith; and of her that is sick of her flowers, and of him that hath an issue,* of the man, and of the woman, and of him that lieth with her that is unclean.”

No commandment of God is trivial; hence there is here a summary of all. The threatening, in ver. 31,

* The force of the clause is, “*even of any one that has an issue, male or female.*” As the masculine, הִיאָרָם, in Gen. i. 27, is generically used for *mankind*, so הִזָּב here.

teaches us that all our worship in the sanctuary must be offered with *inward* purity, as well as outward. We must be conscious to ourselves of having been cleansed. To come while aware of unremoved pollution, is to defile the tabernacle and expose ourselves to immediate curse. "The Lord our God is holy." "Let us have *grace*, whereby we may serve God acceptably." (Heb. xii. 28.)

The Day of Atonement.

“WHO HIS OWN SELF BARE OUR SINS IN HIS OWN BODY ON THE TREE, THAT WE, BEING DEAD TO SINS, MIGHT LIVE UNTO RIGHTEOUSNESS.”—1 Pet. ii. 24.

CHAPTER XVI.

Vers. 1, 2, “And the Lord spake unto Moses after the death of the two sons of Aaron, when they offered before the Lord, and died; and the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil, before the mercy-seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy-seat.”

ALL the laws about uncleanness that disqualified worshippers from coming to the sanctuary, may have been delivered after the death of Nadab and Abihu, on purpose to show, at such a solemn time, how holy is the Lord, and that he must be approached with fear and reverence. So now also, while that event is still fresh in Aaron's remembrance, this command is given, ver. 2. The event was thus made useful to qualify Aaron more fully for his solemn duties; he learns, and all generations after him, how profound must be the reverence wherewith the Lord is approached. A minister's afflictions are not in vain; they affect his office; they prepare him for it, as Paul wrote (2 Cor. i. 4) to the Corinthians in his day. It is, at the same time, significant, that before the Day

of Atonement is spoken of, there should be a spreading out of *sin*, and of *death*, which is its desert.

Aaron must enter *within* the veil only at appointed times; for *within the veil* the cloud of glory rests at these appointed times,* and Jehovah is there, as it were, in his inaccessible light. He that comes in must be led in by God himself. "For by him we have access, through one Spirit to the Father."

Vers. 3, 4. "Thus shall Aaron come into the holy place; with a young bullock for a sin-offering, and a ram for a burnt-offering. He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on."

Here is Aaron's *personal* preparation. After the usual morning sacrifice (see Num. xxix. 11), and a sacrifice of *seven lambs* at the same time—to indicate the *complete offering* up to God that was that day to be made, and the *complete dependence* on atoning blood that day to be shown in all that was done—Aaron approached the holy place; for ver. 3, says, "come *to* the holy place." In so doing, he led along a bullock for his sin-offering, and a ram for his burnt-offering—both of these for himself, as an individual, and for his household.† On these he was to lay his sins. But ere he did this, he retired, and put off his golden garments, and put on the plain linen ones—pure, but unadorned—like Jesus on earth, holy, yet in a servant's form. The priest must put aside both ephod and breastplate; he appeared simply as head of the peo-

* It is doubtful if this cloud of glory rested there all the year round, or only occasionally.

† Some think "*his house*" (ver. 6), means "the house of Aaron," in its widest sense, namely, all the body of priests and Levites, as in Ps. cxv. 12.

ple. He washed himself in water ere he put them on, that *holiness* might still be proclaimed by him, though putting on this unattractive dress; even as our Surety, in entering Mary's womb, was declared to be "that Holy One that shall be born of thee."

Ver. 5. "And he shall take of the congregation of the children of Israel two kids of the goats for a sin-offering, and one ram for a burnt-offering."

These were brought to him by the people after he had put on his linen robes; and they were for themselves. It was these that were to be specially typical of Christ's work; for wherein Aaron offered for himself he could not resemble Jesus, as Heb. vii. 26-28 declares.

It is to be remarked, that no details are given respecting any of the *burnt-offerings* of this day. The details are all confined to the *sin-offerings*. Hence, though "seven lambs"* are mentioned, besides "the continual burnt-offering," yet nothing more about them is recorded. The *ram of Aaron's* is mentioned as to be offered, yet no particulars are given; and the *ram of the people* is also specially noticed, but its offering up is not described. The reason is, all these were "*burnt-offerings*." Now, on this day the Lord wishes to fix the attention of all upon the *sin-offerings*, as it was a day of expiation for the confessed, defined, specified sins of Israel.†

Vers. 6, 7, 8, 9, 10. "And Aaron shall offer his bullock of the sin-offering, which is for himself, and make an atonement for himself, and

* Perhaps there was also a *bullock* and a *ram* along with these, see Num. xxix. 8.

† This seems to me the true reason for the omission. On this point I can find nothing satisfactory in any of the commentators. Their accounts of these rites are very confused on the whole.

for his house. And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin-offering. But the goat on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness."

These verses describe no more than the *order and manner* of arranging the transactions of the day—Aaron's *bullock* first; then the lot to be cast on *the two goats*, whose different destinations are determined.

There is little ground for doubting that the rendering, "scape-goat," is the best. But two other views have been vigorously maintained; *one*, that the word (בַּיָּזוּזִים) means the devil, *the other*, that it was the Jewish people in their state of apostasy and rejection. Among the maintainers of the former view, Faber is by far the most powerful, for he repudiates the idea of any offering to Satan, and considers the transaction as intended to signify *Christ handed over to Satan for the bruising of his heel*. Hengstenberg also maintains this, but applies it differently.* The *latter* view is held by *Bush*, who tries to show that it was appropriated, on an occasion that showed forth Christ's death and atonement so fully, to introduce his rejection by Israel as one of the accompaniments of that momentous transaction.

The objections urged to the common rendering "scape-goat," however, are, after all, quite unsatisfactory. It is evidently the most natural meaning. The word יָזוּז, for "a goat," had just been used, ver. 5, and בַּיָּזוּזִים, "to depart, go away," was likely enough, even on account of its sound, to be the term employed to express the fact of the

* See "Egypt and Books of Moses."

goat's being dismissed. Then, as to the two strong objections alleged by some against this view, when examined, they have no force. For the first is, that if the clause, "the one lot *for the Lord*," intimate that the goat is *appropriated to a person*, so should the next clause, "the other lot *for* (עֲזָזִיל) *Azazel*," also signify *appropriation to a person*. But the answer to this is, that the proper sense is not *appropriation to*, or *designation for persons*; it is *designation for use*, viz., the first for the purpose of being killed at the *Lord's altar*; the other *for the purpose of sending* away to the wilderness. The second objection is more serious. It is said that the words in ver. 10, רִבְּפָר עָלָיו, never can mean, "make atonement *with him*," but must mean "*for him*," as the object. And it is on this ground mainly that *Bush* defends his strange idea of this goat being a type of apostate Israel. But, in reply, we assert that the words may have the meaning which our version gives them; and that בְּעִדּוֹ, would probably have been used if "*for him*," had been meant, seeing this is the phrase used all throughout this chapter to express that idea. In *Exod.* xxx. 30, the phrase (בְּפִר עַל) occurs twice in the sense of "*atone over, or upon*:" "Aaron shall make atonement *upon the horns of it once in a year*;" and "once in the year shall he make atonement *upon it*" (רִבְּפָר עָלָיו). So here, the priest is to make atonement *over* the scape-goat, by putting Israel's guilt upon it ere he sends it away. And if one say, that surely it is strange that this mode of expression should occur so rarely, the answer is, the *act described by it occurred rarely*, and no other words could better express the act intended.

Probably, the root of all these objections has been the secret feeling that there was something quite unsatisfac-

tory in explaining the passage as a type of *death* and *resurrection*. How the *scape-goat* could mean *resurrection*, has been secretly felt to be very puzzling. But this difficulty will vanish when we come to see that it does not mean resurrection. Let us proceed, therefore, to consider the whole transactions of that memorable day.

Vers. 11, 12, 13, 14. "And Aaron shall bring the bullock of the sin-offering which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin-offering which is for himself: and he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the veil: and he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy-seat that is upon the testimony, that he die not: and he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat eastward: and before the mercy-seat shall he sprinkle of the blood with his finger seven times."

All the victims having stood before the Lord—types of all our race standing before him, shuddering under the curse—Aaron, first of all, offers for himself and his house. He takes the *sin-offering bullock*, slays it on the altar, and pours out its blood. With the blood he fills one of the bowls of the altar. Then, with this in one hand, he places in the other a pan of live coals from the very same altar—out of the very same flames that had fed upon his sacrifice—and on this he sprinkles a handful of incense, whose sweet fragrance instantly fills the courts of the Lord's house. What a glorious scene for sinners! This sinner's offering is accepted! The sweet savor breathes over it and ascends to heaven. The very fire* that preyed upon the bullock till it was consumed into ashes,

* Notice, the fragrance is drawn out by the fire, to show that acceptance is effected by justice itself.

is that which causes this fragrance to be felt; the very righteousness that sought for an atonement ere it could forgive, delights to proclaim that the law is magnified, Jehovah glorified, the sinner justified. The holy law, having met with its requisitions, exults in declaring the sinner free!

But Aaron's next step is yet more wondrous. He advances to the *Holiest of all*, passing through *The Holy* place, blood and sweet incense all the time held up in his hand; yea, not only a censer full of incense, but a cup of it, besides, held in his hand. The light from the golden candlestick directs his reverent step to the veil, which he draws aside. Forthwith, the bright cloud of glory pours its full radiance upon him—too bright for his feeble eye, were it not softened by the cloud of incense that arises from the censer in his hand. Thus enveloped, he sprinkles the blood on the mercy-seat seven times. But what a moment was this! It is his own sins that he is thus confessing; his own death, his own deserved wrath, is what is spread out before the Lord in that sprinkled blood! His tears drop on the floor as he again and again spreads out this symbol of his life forfeited and of his life saved. It seems that offering of incense was always accompanied with prayer (Rev. viii. 4); it was so here. Elijah's prayer for rain, when seven times in succession he urged the plea that in the end prevailed, was not more awfully earnest than Aaron's now. When first he sprinkles the blood, oh, how deep his agony! "O God, be merciful* to me a sinner." Yet oh, how sweet his hope as he waves the censer over it, and feels the savor of life! Again and again he thus presents his

* The very word there used seems to point the finger to the "ἱλασθηριον," *the mercy-seat*. It is ἱλασθητι μοι, Luke xviii. 13.

atonement, till the seventh time ends the whole transaction, and he stands alone with God, justified, accepted, loved, and blessed. Happier man than Adam! More holy spot than Eden! Happier man, because escaped from the curse forever, and entered into an everlasting fellowship with the Almighty. More holy spot, because encircled with such amazing discoveries of the infinite perfections of holiness. In every way more blessed! for here are springs from the Godhead gushing forth as they never did in Paradise—new forms of love, joy, peace, blended with righteousness, and wisdom, and truth.

It was thus with Jesus in atoning for others. He all along carried the *blood* and the *sweet incense** with him. If he is baptized in Jordan, lo! the cloud of incense ascends, "This is my beloved Son." If he talk of his decease, which he is to accomplish at Jerusalem, lo! again, "This is my beloved Son." If he is troubled in the temple, and the consuming fire be felt in his bones, lo! the incense again, "I have glorified thee, and will glorify thee again." He enters the sepulchre, rending asunder the veil; then, lo! the cloud of incense settles on his head! All is favor now; God meets with man, and man rests on God! "It is finished."

Christ's resurrection may have been typified by Aaron's

* "*Incense*," because of its smell being pleasing, is the type of service offered acceptably; see Rev. viii. 4; Ps. cxli. 2. But here notice, that in Rev. v. 8, the "*golden vials*" are not *censers*. The *censer* is, in the Septuagint, "*το πνεῖον*;" and "*τα πνεῖα*" (2 Kings xxiv. 15), are distinguished from "*τας φιαλας*." "*Vials*" are the bowels of the altar, or the like. In Rev. v. 8, the saints see Christ about to enter on his glorious reign, and forthwith take their harps to praise, and also hold up their bowlfuls of still unanswered prayers, because they will be fully granted now. As Ps. lxxii. 20. The saints here do not intercede for others; they have no censers; they only present their own prayers to the high priest.

coming out to the court again, after thus entering the holiest. He came forth, and once more stood at the altar. And now he prepared to offer for the people.

Vers. 15, 16, 17. "Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat. And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation that remaineth among them in the midst of their uncleanness. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel."

He now kills the people's sin-offering, confessing over it their uncleanness, transgressions and sins. He enters the most holy place, as before, to sprinkle the blood. This he does on *the mercy-seat*, and also on *the floor* before it, or on the side of it; thus filling the holiest with the cry of atoning blood. Over it he stands, confessing Israel's sin, with strong crying and tears; he enumerates their departures from the holy law, and spreads out before God, in the light of his countenance, their endless sins, their transgressions of every form, their uncleanness of deepest dye. But that blood sprinkled there raises its cry—the life of the Living One is taken for the guilty—and to this blood Aaron points for pardon. This is none other than a Gethsemane! The man of sorrows, bearing our sins, is here. "O God, thou knowest my foolishness, and my sins are not hid from thee." (Ps. lxi. 5.) "Surely he hath borne our griefs and carried our sorrows." "The Lord laid on him the iniquity of us all." And his precious life—the life of the true Living One—

is taken for our life, and is poured out before the Lord. The cry of blood was to rise both from the *floor* below and the *mercy-seat* above; so the Saviour's atonement pleaded for us both from earth below, while he was here, and in heaven above, when he ascended.

This act of the high priest's was reckoned to be a cleansing of the Holy Place itself. For the presence of guilty Israel defiled the courts, and the bringing in of their case in the person of their representative was reckoned as a defilement. Therefore, there was need of a cleansing; and this took place when their representative was accepted, and all he confessed was thoroughly forgiven. The forgiveness went forth in all its power through the holy place, carrying cleansing virtue with it to the worshippers, and to the ground whereon they stood. But thus we see how it is written in Heb. ix. 23, that heaven needed purification if sinners were to enter, "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the *heavenly things themselves* with better sacrifices than these;" viz., as ver. 24 declares, by Christ himself entering into them with the sacrifice of himself.

This may show us, by the way, why God not only drove out the man from Eden, but removed Eden itself very soon. The *place* was polluted by having been the scene of the Fall—polluted by the most heinous of sins.

While all this was transacting, no one whatsoever was to be seen in the court of the tabernacle round the holy place—the Most Holy. It was to be evident that the priest alone made atonement, and none else. On one man dependeth their atonement. How often would the idea of *another Adam* cross their minds—*all* leaning on *One!* And oh, how tremblingly alive would they be to

the danger of that one man, their representative, failing in any point of duty that day! If he fail, Israel's guilt remains. The high priest himself feels his awful responsibility; if he sin in this matter, he quenches the light of Israel, extinguishes their hopes, sends them away in blank despair. This one person is entrusted with their life and their all. And thus the Holy Spirit painted Jesus to the view of those who had clear, Abraham-like faith. He will be alone in his undertaking, "*One for all.*" Heaven and hell will look on intensely interested; for "now is the judgment of this world;" now is the crisis in the hopes of perishing men. He himself feels the awful responsibility, and often, often as he goes onward, raises a cry, "Make haste to help me, O my God;" "O my strength, haste thee to help me;" "Save me from the lion's mouth."—All alone he stands on Calvary; nay, not one draws near to offer help; his own Father keeps aloof, and the Mediator cries, "Lover and friend hast thou put far from me, and mine acquaintance into darkness.

The priest entered in awful solemnity, pressed beneath such a weight; Jesus also, in like manner, entered in fear and anguish. But on this very account, to us all bitterness is past; we go boldly into the holiest of all through that blood.

Vers. 18, 19. "And he shall go out unto the altar that is before the Lord, and make an atonement for it: and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel."

Some consider the altar of incense to be here meant, simply because it is said, "the altar that is *before the*

Lord." But this expression determines nothing. Nay, it applies to the *altar of sacrifice*, as being under his special eye. (See chap. iv. 24; or i. 5.) The *holy* and *most holy* have been purified already; we are told now of the purifying of the *courts* and *the altar*.

Strange that *the altar* should need to be purified! And yet what spot had more connection with sin? Was not every sin confessed there? Was not every sin laid down there? Was not that the spot where wrath was ever falling? Here is a strange combination—sin, and the atonement for sin. It may have been typical of the fact, that the foulest sin and the fullest atonement were found at the cross. Never was sin committed equal to that of the men who put Christ to death. Hell's darkest malignity and man's consummate infatuation and enmity were brought together to form this sin. And yet his dying took away sin. Thus, the eye of God sees on that spot, at one moment, the blackest of sins, and the most glorious atonement. Or, perhaps, it was meant simply to show how he that was to make the atonement would himself contract no pollution. *The altar purified* is an imperfect way of showing that *Christ continued spotless*.

Once more; the courts where the altar stood shared in this purification. Earth must be purified, because stained by sharing in the murder of the Son of God. When Jesus comes out from the holiest of all, then it is that he shall purify these courts. It shall be a thorough cleansing; even as the blood was "seven times" put on the altar's horns, till in this manner the cry for pardon, or rather the cry for atonement accepted, had "seven times" sounded through all the courts of the tabernacle from the four "horns"—the emblems of strength and power.

Vers. 20, 21, 22. "And when he hath made an end of reconciling* the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in† all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness."

Aaron is now to show atonement in another form. To leave no doubt that sin has been carried away, there is to be a putting away of it which the people can see, as there had been one unseen in the holy of holies. The live goat is brought forward, and all Israel hear the high priest's voice confessing their sins and iniquities and transgressions. Most solemnly, and no doubt even with weeping, did Aaron confess his people's sins over the head of the scape-goat. He felt on his heart the load which he was laying on the victim.

These confessed sins being thus laid on its head, the goat stood laden with the curse. Against it alone will the lightning be directed now—on this one point will vengeance fall. Israel is now clear—the stroke must slope over their heads toward their substitute. And a "fit man," one appointed for the purpose, leads it away down the courts, in presence of all the people, slowly and carefully, till he has gone out of sight and reaches the wilds of some rugged spot, or uninhabited waste.‡ The "*fit person*" returns and attests that he left it there;

* May Col. i. 20, "By him to *reconcile all things* to himself which are in heaven," be explained by a reference to the above transactions?

† כִּלְיָם, perhaps, "*according to all their sins.*" As if he were reading the pages of the book of remembrance, he must read according to what has been actually recorded.

‡ Some "*regio invia,*" or γῆ ἀβάρως, as the Septuagint render it.

and Israel feels the joy of pardon. Wrath against these confessed sins will now alight in the desert, not upon them. "*The Lord hath laid on him the iniquity of us all,*" is their song.

Here we may remark the opinion of a learned man, that Jesus driven into the wilderness to be tempted of the devil after the scene of his baptism, where our sin was openly confessed by him as laid on himself is the antitype of what follows in the scape-goat.

Follow the scape-goat, and see its doom. Is there not here a criminal led along? There is something that speaks of the Man of Sorrows, made sin for us. Is there not here a criminal led away to unknown woe? There is something that speaks of one "made a curse for us." Why is he left alone, defenceless, trembling amid a wilderness? There is here enough to remind us of Jesus left to suffer without sympathy. "He looked on his right hand and there was none; refuge failed him; no man cared for his soul." The scape-goat's solitary cry is re-echoed by the barren rocks, and the howling of beasts of prey terrifies it on all sides; and the gloom of night settles down upon it and shrouds it in deeper terror. Perhaps, too, it was not uncommon for Jehovah himself to direct his lightning's stroke toward this victim, and to cause it to perish amid the tempest's roar. Wounded by beasts of prey, from whom it has scarcely escaped, it is now stretched on the ground by a stroke from that thunder-cloud (for "lightnings in the night" are frequent in that country at this season), its eyes glaring with convulsive fear, and its piteous cries echoing through the dismal wilderness. Perhaps it was generally thus that the sin-bearing scape-goat died. "Lover and friend hast thou put far from me, and mine acquaintance into dark-

ness." And to Israel there was the same meaning in its suffering unto death as the thief saw in a dying Saviour. "The victim's sufferings are my sufferings," would a man of Israel say, even as Ambrose has said of the thief on the cross, "Scivit latro quod illa in corpore Christi vulnera non essent *Christi* vulnera sed *latronis*." (Serm. de s. 1.) "The thief knew that those wounds in the body of Christ were not the wounds of *Christ*, but of *the thief*."

Vers. 23, 24, 25, 26, 27, 28. "And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments which he put on when he went into the holy place, and shall leave them there: and he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himself, and for the people. And the fat of the sin-offering shall he burn upon the altar. And he that let go the goat for the scape-goat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp. And the bullock for the sin-offering, and the goat for the sin-offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung. And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp."

All that was absolutely required toward the people's forgiveness being now done, no doubt through the assembled congregation there ran a thrill of joy and expectant hope. All felt the heavy burden raised off their persons; and they now only waited for the final issue—the appearing of Aaron in his robes of beauty. Thus far it was as when Jesus cried, "It is finished:" but one thing remains; let him return in his glorious person, no more connected with sin, shining in the beams of the Father's love. This he did on the third day when he rose.

Aaron had gone into the holy place, and there laid aside his linen garments, and washed his person in pure water, preparatory to his coming forth again—a type of Jesus laying aside the likeness of *sinful* flesh, and ceasing from all connection with sin. Putting on his other garments, which were embroidered with gold, he appeared in glory; for the sunbeams fell bright and dazzling on his golden mitre and on his gold-adorned vestments, expressive of the acceptance and favor of God shining on him as representative and head of Israel. As their accepted intercessor, he completed that day's solemn atonement by offering up his own burnt-offering and the burnt-offering for the people, showing thereby that there was free access opened up to Israel by one; and that one stood as priest over them. Then, in sight of all, he burnt "the fat;" that is, the two kidneys and the fat on them (iii. 10), and all the fat about the inwards, that the blazing flame of these portions of the sacrifice might indicate the dedication of his whole heart and inmost desires, all sent up in one flame to God. And while he was thus engaged, the man who had carried away the scape-goat showed himself at the gate of the camp, testifying that he had fulfilled his commission. So truly had the sin laid on the goat been transferred to it, that this man was polluted by being at its side! (So in Num. xix. 8.) But having bathed himself in pure water, to show that all connection between him and the sin-bearing goat had ceased, he now entered among the worshippers as a man who could testify that their sins had been laid there and were carried away.

Last of all, the relics of the offering already presented, viz., of the bullock and goat sin-offering, are removed. The sacrifices were offered, the blood sprinkled, the scape-

goat sent to its desert; the burnt-offerings were blazing on the altar; the fat of the offerings was consuming away; the conductor of the scape-goat present to testify to the completeness of the transference of sin—like ministers who are “eye-witnesses of Christ’s sufferings, and partakers of the effects.” What then remained, but only to remove the relics of the sacrifices that began that day’s solemn proceedings? It is soon done. The relics are carried out of the camp and burned there, in the place of the curse (see chap. iv. 12), leaving all Israel assured that their own and Aaron’s sins are forever gone—the smoke bending its curling volumes towards the wilderness, as far from view as the scape-goat that bore thither its heavy load. And thus, all done, the sun sets in stillness over a calm, solemnized, and peaceful camp.

It had been a wondrous day from the very first dawn to the last streak of the setting sun. At the third hour of the morning (nine o’clock) every street or way of the camp had been trodden by a people going up to peculiar service—each moving along serious and awe-struck. As many as the courts could contain enter—specially aged men and fathers of Israel; the rest stand in thousands near, or sit in groups under green bushes and on little eminences that overlook the enclosing curtains. Some are in the attitude of prayer; some are pondering the book of the law; some, like Hannah, move their lips, though no word is heard; all are ever and again glancing at the altar, and the array of the courts. Even children sit in wonder, and whisper their inquiries to their parents. The morning sacrifice is offered; the priest’s bullock and ram standing by, and other victims besides. They wait in expectation of what is to follow when the smoke of the morning lamb has melted into the clouds. They see the

lots cast on the two goats, the priest enter the sanctuary with his own offering, and return amid the tremblings of Israel, who all feel that *they* are concerned in *his* acceptance. They see one goat slain and its blood carried in. The scape-goat is then led down their trembling ranks, out of the camp; and at length Aaron re-appears to their joy. The murmur of delight now spreads along, like the pleasant ruffling of the water's surface in the breeze of a summer's evening. The silver trumpets sound—the evening lamb is offered; Israel feels the favor of their God, and returns home to rest under his shadow. “O Lord, thou wast angry with me, but thine anger is turned away, and thou comfortest me.”

How intensely interesting to have seen this day kept in Jerusalem! The night before, you would have seen the city become silent and still, as the sun set. No lingerers in the market; no traders; no voice of business. The watchmen that go about the city sing the penitential psalms, reminding themselves of their own and the city's secret sins, seen through the darkness by an all-seeing God; and the Levites from the temple sing responsively as they walk round the courts. Though the sun has risen over the Mount of Olives, none are seen in the streets; no smoke rises from any dwelling; no hum of busy noise; for no work is done on a holy convocation day. The melody of joy and health ascends from the tabernacles of the righteous. But at the hour of morning sacrifice, the city pours out its thousands, who move solemnly toward the temple, or repair to the heights of Zion's towers, or the grassy slopes of Olivet, that they may witness as well as join in all the day's devotion. They see the service proceed—they see the scape-goat led away—they see the priest come out of the holy place; and at this comforting

sight every head in the vast, vast multitude is bowed in solemn thankfulness, and every heart moves the lips to a burst of joy. The trumpet for the evening sacrifice sounds; Olivet re-echoes; the people on its bosom see the city and the altar, and weep for very gladness; all know it is the hour for the evening blessing. When the sun set an angel might have said to his fellow, "Look upon Zion, the city of solemnities! behold Jerusalem, a quiet habitation!"

Vers. 29, 30, 31, 32, 33, 34. "And this shall be a statute forever unto you, that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you. For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord. It shall be a Sabbath of rest unto you, and ye shall afflict your souls, by a statute forever. And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments: and he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar; and he shall make an atonement for the priest, and for all the people of the congregation. And this shall be an everlasting statute unto you, to make an atonement for the children of Israel, for all their sins once a year. And he did as the Lord commanded Moses."

We see in ver. 29, that the true heart-service of the day was enjoined as much as the external observances—as much "*afflicting their souls*,"* as "*doing no work at all*." Nor was the presence of strangers to be the least hindrance; our friends must join us in God's service, but no politeness must lead us to leave God for them.

* See chap. xxiii. 29.

Once a year all these rites were to be observed. The *seventh month* was to be to them as memorable as the *seventh day* of every week. The Prophet Isaiah very sorely reproveth the neglected observance of this holy day in chap. lviii. He says, ver. 3, "In the day of your fast ye find pleasure," not afflicting your souls, "and exact all your demands of labor," instead of doing no work at all. God saw them in their houses, and observed that they secretly carried on their worldly business, and that their soul was unhumbled. Hence, he says, "*Ye shall not fast as ye do this day. Is it such a fast that I have chosen, a day for a man to afflict his soul?*" That is, Is it such a fast as yours? Is that like a day of soul-affliction? your bowing down your head as a bulrush? And ye have added external rites of your own, to hide the inward leanness, "*putting sackcloth and ashes under you*" (ver. 5). "Nay," saith the Lord, "loose the burdens which ye wickedly impose on the poor, and set free the bankrupt,* and thus make the day a real *Sabbath*. Also, let the poor have food (ver. 7), and help thy impoverished brother. Then, indeed, thou mayest expect to feel the joy of the expiation-day (vers. 8, 9), and all the year long thou shalt be kept and blessed (vers. 11, 12)." As surely as morn arose, after the atonement-day was done; and as surely as in the year of release that morn was ushered in with the joyful notes of jubilee, so certainly should they have reaped the blessing. Oh! if thou wouldst keep all his solemn Sabbaths, how blessed

* This may refer to the times when the year of jubilee, "the year of release," began on the evening of the day of atonement. Giving food to the poor (ver. 7), marked the year of jubilee also (Exod. xxiii. 11). The prophet chooses such a time, when there was double obligation on a Jew, in order to show their hypocrisy in a more marked form.

wouldst thou be (ver. 13, 14); and thy land a land of fruitfulness to thee!

“Happy art thou, O Israel, a people saved of the Lord!”

The Use of Animal Food Regulated.*

“WHETHER THEREFORE YE EAT, OR DRINK, OR WHATSOEVER YE DO, DO ALL TO THE GLORY OF GOD.”—1 Cor. x. 31.

CHAPTER XVII.

Vers. 1, 2, 3, 4, 5. “And the Lord spake unto Moses, saying, Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them, This is the thing which the Lord hath commanded, saying, What man soever there be of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp, and bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the Lord before the tabernacle of the Lord, blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people: to the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the Lord, unto the door of the tabernacle of the congregation, unto the priest, and offer them for peace-offerings unto the Lord.”

HERE *the people* are addressed, as well as Aaron and his sons; for it was needful to show them that in requisitions that affected their private affairs, the scrutiny was made by the all-seeing God. It was important that the people should see plainly that this inspection of private

* We may call this portion of the book *the second section of the Levitical code*. The *public services* of the worshipper are over. Here begin some rules affecting their private morality and their secret devotions.

matters was the Lord's ordinance, not instituted by the priests nor by Moses. They would naturally be more jealous in regard to those institutions that touched upon their domestic habits.

There was little *flesh* used as common food in these eastern countries; it was used chiefly on feast days.* Hence the restrictions here were not burdensome. And when they reached Canaan, if they needed more animal food, and were further off from the tabernacle, these restrictions ceased, as Deut. xii. 13–15 declares, and as the constant use of "camp" in this place might lead us to suppose. The grand object of the law was to prevent idolatry. Heathen nations (see Ps. xvi. 4) used to take the blood of animals and pour it into a hole or trench in the earth, for food to their gods;† and there the dead were consulted. Now, a law like this ensured that the blood should not be so used. *The ox, sheep, and goat* (ver. 3) are selected as specimens; but no doubt *any* species of animal food was subjected to the same restrictions. They came with the animal to the door of the tabernacle; saw God revealing himself there; left the blood as an offering to him; and then returned home to their tent to feast. How solemn and how sweet to a true Israelite! He brings his food to the Lord, sees his majesty, acknowledges himself worthy to die, but redeemed by atoning blood; and thus goes to his table and eats his meat with gladness and singleness of heart! All their meat became a "peace-offering," ver. 5.

* It has been noticed by some that Reuben, Gad, and half Manasseh were the only tribes that had herds (Num. xxxii.); the other tribes possessed very few, and may even have borrowed from these when they needed sacrifices.

† As we see in Homer's celebrated *Nekyia*.

Are we not here taught the duty of coming to the Lord at every season of food? owning him as preserver? feeling that blood has redeemed our life? and so going forward with hearts ever impressed and awed? We should eat our daily bread in his presence.* We should remember the time when the grant of animal food was made, viz., after the deluge; and thus we would feel our common food to be a memorial of wrath passed and new mercy begun.

In ver. 5, “the *sacrifices in the open field,*” mean all things slain; which they had hitherto killed anywhere, at home or publicly. These are now to be presented as *peace-offerings*; that is, they are to be presented to the Lord through the priest, and then given back to him, like as was done in the case of peace-offerings.

Ver. 6. “And the priest shall sprinkle the blood upon the altar of the Lord, at the door of the tabernacle of the congregation, and burn the fat for a sweet savor unto the Lord.”

The *fat* and the *blood* are taken; see chap. iii. 17. When this is done, the blessing rests on them; “*sweet savor*” breathes from them.

Ver. 7. “And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute forever unto them throughout their generations.”

The word here rendered “*devils,*” שִׁצְרִים, is equivalent to “*goat-gods.*” It is originally used of “goats;” shaggy goats, whose appearance gave origin to the heathen idea

* Cudworth on the Passover suggests that the coming up to the three annual feasts effected the same end when Israel reached Canaan; for, then, they came up and eat before God, and carried home the solemn impressions then made for the rest of the year.

of *satyrs*.* No doubt the Lord called *heathen gods* by this name, to cast contempt upon them; and also *the devils*, or fallen angels, who suggested and fostered the idolatry of the heathen, were denominated by this term. Besides; *goats* were worshipped in Egypt. Various passages show that the Jews had gone aside to such idolatry during their sojourn in Egypt; and that they manifested a tendency to this same apostasy still.†

The Lord who says of disciples, "Inasmuch as ye have done unto one of the least of *these*, ye have done it unto *me*," says in like manner, "If ye sacrifice to one of these idolatrous gods, ye sacrifice to the devils who have suggested them." The Lord saw, at the same time, how the devils allured Israel to make this idolatrous use of *the blood*, in order to bring *atonement* into disregard; or, in order to get them to suppose that devils needed to be, and could be, thus appeased and bribed to leave them unhurt.

Vers. 8, 9. "And thou shalt say unto them, Whatsoever man there be of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt-offering or sacrifice, and bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the Lord; even that man shall be cut off from among his people."

This law is different from the foregoing. It refers to animals offered in sacrifice. All sacrifice must be offered "at the door of the tabernacle," that is, in the presence of Jehovah, and to him alone. Some might have tried to evade the law already given by pretending that they killed their animals for sacrifice, and so were free to pour out the blood at the spot where they offered sacrifice;

* Robertson in his *Clavis Pent.* adds "*monkeys*" to the class of hairy deities.

† See Deut. xxxii. 16, Ps. cvi. 37, Amos v. 25, Ezek. xx. 7.

therefore, the Lord commands all sacrifices to be offered at one spot, viz., his own presence. And, lest *strangers* should mislead them, the law is laid on strangers too. The Lord is full and sincere in all he enjoins; he never intends reserve or mystery in his demands. His name is glorious. We can trust his heart; for he tells us plainly all he means. And surely not less true are his promises of life—his life-giving offers.

Vers. 10, 11, 12. "And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood, I will even set my face against that soul that eateth blood, and will cut him off from among his people. For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls:* for it is the blood that maketh an atonement for the soul. Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood."

A former law is re-instituted or enforced afresh. (See chap. iii. 17, and vii. 26.) While they must guard against pouring out the blood to idols, they must equally guard against using it for themselves, in the haste of hunger, doing as Saul's soldiers are related to have done. (1 Sam. xiv. 32.)

The grand reason for this jealousy over the use of the

* *Sykes on Sacrifices* has collected some interesting quotations to show the general prevalence of the idea of substitution. The Egyptians said over the victim, "εις κεφαλην ταυτην το κακον τραπεσθαι." Herod. ii. 39. In Ovid Fast. vi. 161, we read, "Cor pro corde precor, pro fibris sumite fibras; Hanc animam vobis pro meliore damus." Cæsar says of the Gauls, "Pro vitâ hominis nisi vita hominis reddatur non posse deorum immortalium numen placari arbitrantur." (B. G. vi. 15.) Magee quotes from Plautus Epid.

"Men' piaculum oportet, fieri propter stultitiam tuam,
Ut meum tergum stultitiæ tuæ subdas succedaneum."

And Porphyry uses "ψυχην ἀντι ψυχης."

blood is, "*The blood is the life.*" When poured out, it shows atonement; for it expresses the *life taken*; "Thou shalt die." To you, sinner, what should be more tremendous than the sign of your own life taken? And to your God, O sinner, nothing is more solemnly glorious than the blood of his own Son. Earth and heaven stand still when blood is poured out.

When the spear reached the heart of Jesus, the blood was poured out from the very seat of life. The heart and the pericardium were both pierced, and, therefore, the blood that then gushed forth with the liquid fluid of the pericardium was blood from the warm seat of vitality. See John xix. 34. And as such was the type, so the reality. Jesus did then pour forth his whole soul; affections, feelings, faculties, and every power of his soul, all were laid down in suffering obedience to his Father. The heat of wrath melted all; and all thus melted flowed forth in that wondrous stream. The law took out its penalty from the very source of life.

But why *life taken*? Why "death" required? Because the essence of sin is an attack on God's holy throne and his very existence. It is, therefore, repelled by God crushing the sinner's life. And Jesus bore even this for man! "Ye have *slain the Prince of Life!*"

Yet more, however. How astounding must our Lord's words have been to the Jews: "*Except ye . . . drink the blood of the Son of Man, ye have no life in you.*" (John vi. 53.) He abrogates the law, for he fulfils the type! You must *live by blood* now! You are to drink *the poured out life* of the Son of Man.

Vers. 13, 14. "And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth, and catcheth any beast or fowl that may be eaten; he shall even pour

out the blood thereof, and cover it with dust. For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off."

Another opportunity is taken of solemnly charging Israel to remember the blood of atonement. The hunter in his full career must keep atonement in his eye; and, when he has his prey in his hand, must reverently stand still and pour out its blood to Jehovah, to cover it from the gaze of men and the ravenous appetite of creatures of prey. God would have the sinner's soul send up its adoring thanks to him for atonement amid their forests, and in their wilds. Redemption should be sung of by every man in every situation; and none should be found in a situation wherein he cannot sing the song of Moses and the Lamb.

Israel's huntsmen were to be men of faith. They were not to hunt for the gratifying of wild fiery passions; but for food and necessity. The chastening solemnity of "*pouring out the blood*" was a check on the huntsman. None who would not stay, in their vehement, eager, keen pursuit, to realize redemption must engage in this employment. It is not for the gay, wild spirits of youth; or, if fiery youth engage therein, it must lead them to the most solemn views of sin and righteousness. Yea, it shall be even a way of life to them. Let them go—let them ride furiously over rock and chasm—let them shoot the arrow—but, lo! the field becomes an avenue to lead them to the presence of the Holy God. They must stand still *at the blood!* "He taketh them in their craftiness." After his most ardent chase, in the recess of the forest, the huntsman of Israel meets with God!

Vers. 15, 16. "And every soul that eateth that which died of itself, or that which was torn with beasts, whether it be one of your own country, or a stranger, he shall both wash his clothes and bathe himself in water, and be unclean until the even: then shall he be clean. But if he wash them not, nor bathe his flesh, then he shall bear his iniquity."

The reason of this law is, that *the blood* is left in the body, if the animal die of itself or be torn to death. So also, if *strangled*; see Acts xv. 20, the blood coagulating in the veins and arteries. He that violates this law, even ignorantly, is guilty. He must forthwith wash in water and be unclean till evening. And the reflection awakened—the jealousy begotten—the view of atonement given—by his being that day set apart, will leave its indelible impressions on the man of Israel, that he may ever after walk with his eye solemnly resting on atoning blood.

Private and Domestic Obligations.

PURITY IN EVERY RELATION OF LIFE.

“NOT IN THE LUST OF CONCUPISCENCE, EVEN AS THE GENTILES WHICH KNOW NOT GOD: THAT NO MAN GO BEYOND AND DEFRAUD HIS BROTHER IN ANY MATTER, BECAUSE THAT THE LORD IS THE AVENGER OF ALL SUCH, AS WE ALSO HAVE FOREWARNED YOU AND TESTIFIED. FOR GOD HATH NOT CALLED US UNTO UNCLEANNES, BUT UNTO HOLINESS.”—1 Thess. iv. 5-7.

CHAPTER XVIII.

Vers. 1, 2, 3, 4, 5. “And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, I am the Lord your God. After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do; neither shall ye walk in their ordinances. Ye shall do my judgments* and keep mine ordinances, to walk therein: I am the Lord your God. Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the Lord.”

THE Lord prefaces the laws he is to lay down in this chapter by very solemn declarations of his sovereignty, “*I am Jehovah,*” and of his relation to them as a reconciled God, “*I am your God.*” He sets before them his

* The general principles and precepts are, מִשְׁפָּטִים, “*judgments;*” the “*statutes,*” חֻקֵּי, are special details under these heads. Others say מִשְׁפָּט is what your very nature binds you to observe, and חֻק, what depends on the arbitrary appointment of God.

authority and his constraining love. He knows our frame; and he sees that man resents interference with his liberty in daily life and private actions, more than in anything else; therefore, to silence objection, and to draw the will, he adduces his sovereignty and his love.

Besides, nothing is so directly fitted to subdue lust as a full recognition of the glorious Godhead and his presence in the soul. The sweetness and blessedness of a present God causes a holy, heavenly satisfaction in the soul that altogether banishes impure desire. Hence 2 Peter i. 4, "*Partakers of the divine nature, having escaped the corruption that is in the world through lust.*"* And in Rom. i. 23, 24, the root of uncleanness is said to be, "They changed the glory of the incorruptible God." In vers. 25, 26, the origin of vile affections is declared to be, "They changed the truth of God into a lie, and served the creature;" and in ver. 28, 29, it is plainly stated, that their not liking to retain God in their knowledge was the cause of the "things not convenient, unrighteousness, fornication," that followed.

In ver. 5, he subjoins another motive, namely, *life to be found in them*. This might mean, here, that God's appointments are the sinner's sign-posts, by which he learns how to go to the city of refuge, and how to keep on the way of holiness. But if, as most think, we are to take, in this place, the words "*live in them,*" as meaning "eternal life to be got by them," the scope of the passage is, that so excellent are God's laws, and every special, minute detail of these laws, *that if a man were to keep these always and perfectly*, the very keeping would be

* The original implies that "*partakers of the divine nature*" are "*fleers from—fugitives from the corruption—the lustful corruption—that is in the world.*"

eternal life to him. And the quotations in Rom. x. 5, and Gal. iii. 12, would seem to determine this to be the true and only sense here.

Ver. 6. "None of you shall approach to any that is near of kin to him, to uncover their nakedness : I am the Lord."

The "nearness of kin," is sister, mother, daughter ; the woman being born of the same flesh as the man is. (Patrick.) The following Latin lines (quoted in Poli Synopsis) sum up the forbidden degrees :—

"Nata, Soror, neptis, matertera, fratris et uxor,
Et patruī conjunx, mater privigna, noverca,
Uxorisque soror, privigni nata, nurusque,
Atque soror patris, conjungi lege vitantur."

The Lord again sets forth his authority in beginning to enter upon the details that follow. By his divine authority he issues these laws. And they are still binding. 1. They are really no more than an amplification of the seventh commandment. The different channels in which lust might flow are pointed out, and then filled up—choked up—by the divine prohibition. 2. They are not *ceremonial* precepts, and therefore they are permanent in their obligations. They bind all nations, even as does the seventh commandment. 3. They are so truly *moral* obligations, that in vers. 24, 25, the Canaanites are stamped with infamy for not having recognized and observed them. It is plain, therefore,* that these laws were in force *before* the Mosaic ritual existed ; and if so, they have *patriarchal* authority. 4. There is no hint in the New Testament that they have been repealed ; but, on the contrary, Paul's horror, expressed in 1 Cor. v. 1,

* See *Bush, ad locum.*

unequivocally declares that he recognized the precepts as both *moral* and *divine* in their authority.

The Lord would hereby preserve purity and peace throughout the wide circle of domestic intercourse. He wishes perfect confidence and a pure familiarity to prevail among relatives. Having, in former chapters, fenced his own tabernacle, he now fences the tabernacles of men.

Vers. 7, 8. "The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover : she is thy mother ; thou shalt not uncover her nakedness. The nakedness of thy father's wife shalt thou not uncover : it is thy father's nakedness."

Whether thy full mother, or only thy step-mother ; and although thy step-mother be now left a widow. The heathen story of Jocasta and Œdipus proves how deep this precept as to the mother is engraven in the nature of man ; and not only the divine stigma on Reuben (Gen. xxxv. 22), but even the heathen abhorrence of the same in 1 Cor. v. 1, "*not so much as named among them,*" show how this same feeling extends to the case of step-mother.

May we not here, from the fact that in this instance *human* law and feeling among Heathens coincided with the divine, derive light as to the other commandments ? If the law of God be thus recognized by the human conscience, in such cases as these, is it not plain that the same conscience will yet testify to all other parts of this holy law in like manner ? There is sufficient to prove that the law was once there, and sufficient also to prove that it was displaced. The *fragments* testify that it was there ; yet, being *only fragments*, they also testify that it was effaced.

Vers. 9, 10, 11. "The nakedness of thy sister, the daughter of thy

father, or daughter of thy mother, whether she be born at home, or born abroad, even their nakedness thou shalt not uncover. The nakedness of thy son's daughter, or of thy daughter's daughter, even their nakedness thou shalt not uncover: for theirs is thine own nakedness. The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness."

The case of a sister, legitimate or not, and of a grand-daughter, and of a step-sister, i. e., half-sister by the side of the mother—each of these is here taken up. Of course Cain and Abel were not under this law; they married their sisters. Abraham marrying his half-sister, Sarah, is an instance of the unsettled state of the law then, and an instance of what Solon thought might be allowed, viz., the marriage of "ὁμοπατριοι," but not of "ὁμομητριοι," those who had the same father, but not the same mother. (Gen. xx. 12.) But to prevent a recurrence of these unions, the law is clearly stated for the future. Temporary considerations were allowed by God to supersede these precepts on some occasions; but so strong and binding are they in all other cases, that it would need nothing less than Divine permission to make them justifiable. All this was fitted to set up in families a system of pure domestic peace; intercourse where no impure principles had sway; affection flowing out in a clear stream of disinterested affection. Families on earth should come to a resemblance of the heavenly family, who walk in holy intercourse, receiving from the Father himself, through the Son, an overflowing love. For the love of God to them comes in upon the love they have to one another; and forthwith, as when a massy rock glides down into the bosom of some mountain-pool, there is a gushing over of its waters on every side—on all around.

The case of *grandchildren*, in vers. 10, 11, has an

interesting feature in it. It might happen that after a father's death, the original family would be broken up. The widow married again, and her new family grew up in youth and beauty. These *daughters* are like strangers to the original family; still, a relationship has been formed, however slight it appears: these are to be reckoned sisters of the original family. Thus the Lord multiplied the links of connection, and kept connections unbroken. And the more this is done, the less have selfishness and sensuality room to gain strength.

Vers. 12, 13, 14. "Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman. Thou shalt not uncover the nakedness of thy mother's sister: for she is thy mother's near kinswoman. Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt."

Here is the case of aunts, paternal and maternal, and the wives of paternal uncles; and, of course, too, a maternal uncle's wife. This is always understood to include the *niece* likewise, on the plain principles already stated; and it, of course, includes the case of females not marrying uncle or nephew. The Lord would spread the feelings of relationship widely, and so expand our unselfish feelings; and all the while he checks and restrains every tendency to what would hinder the free flow of those disinterested feelings.

Vers. 15, 16. "Thou shalt not uncover the nakedness of thy daughter-in-law: she is thy son's wife; thou shalt not uncover her nakedness. Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness."

In one particular case, namely, that referred to in Deut. xxv. 5-10, the famous case brought forward to Jesus by the Sadducees, Matt. xxii. 23-26, there is an

exception to ver. 16. But that express exception, or proviso, in the particular case, just enforces it the more in all others;* and that one exception had in view the special object of preserving families and inheritances unbroken, until Messiah should come. Daughters-in-law are reckoned truly *daughters*, and sisters-in-law really *sisters*. It seems that when such new relations are formed, God gives the affectionate feeling of kindred to the new relatives, and so cements the social fabric.

Vers. 17, 18. "Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness, for they are her near kinswomen: it is wickedness. Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, besides the other in her lifetime.'

It appears that God is anxious to draw men into as many relationships as possible. Connection so near, with many persons, is well fitted to undo the natural selfishness of men. Men are thus drawn outward to other circles of society; and the circles are none of them isolated, but each touching on the other, or passing through it. The disunion of the Fall, and the divisions of Babel, are thus repaired to some degree. And in all we see the traces of the same Father and Elder Brother, who binds together his new family so thoroughly into one wide, yet firmly-knit and compact community.

It is declared to be "*horrid wickedness*" (הַזֵּוּ) to marry the daughter of a man's own step-daughter; much more, then, to marry the step-daughter herself. So, *mutatis mutandis*, in the case of a woman proposing to marry her step-son, or his son. But in ver. 18, there is a difficulty.

* *Bush* has good remarks on this chapter.

The apparent object is to prohibit such marriages as once took place in the case of Jacob, when he married *Rachel* and *Leah* in one week. Other laws imply that a *sister-in-law* must never be married to her brother-in-law; and this verse fortifies society still farther against the practice of taking two sisters *simultaneously*, i. e., before one or other could stand in the relation of sister-in-law. The words, “in *her lifetime*,” should be joined to the first clause,* “to vex her all her life”—as we see took place in the case of Leah and Rachel. The Lord has a regard even to the personal feelings of the individuals, and to the probable results that might ensue in regard to domestic peace. While he does not positively forbid polygamy, he guards it against further evils that might be introduced. And that the Lord permitted polygamy at all, seems to have been with a typical design.

Our Lord says of it, in Matt. xix. 8, that it was permitted “*Because of the hardness of their hearts.*” This seems to imply that it was acknowledged to be an imperfection; and, as such, was permitted to remain in Israel, in order to keep them in expectation of a higher and better order of things, resembling far more nearly the order of unfallen Paradise, where there was union between one man and one woman—a shadow of Christ and his Church. The Church’s unholy alliances with the world, its mixed holiness, its imperfections, its inconsistencies, were to be set forth by the one husband with many wives. But, at all events, there was an intended imperfection in the system, pointing forward to the coming of the true Spouse and Bridegroom—Christ and his catholic, yet one united Church.

* So ver. 19, בְּנִקְרָהּ. See Bush’s full note on this page, bearing on the disputes that have arisen in the American Churches.

Ver. 19. "Also, thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness."

By this law, the Lord put a check even on lawful intercourse. There were times when the wife was not to be approached by her own husband. And in Ezek. xxii. 10, the transgression of this law is reckoned one of the marks of Israel's great corruptions. Every sensual feeling must be subordinated to the Lord's will; and men must live as the Lord appoints. Their happiness consists in letting their soul flow out in the channel of the Lord's will.

Vers. 20, 21, 22, 23. "Moreover, thou shalt not lie carnally with thy neighbor's wife, to defile thyself with her. And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the Lord. Thou shalt not lie with mankind as with womankind: it is abomination. Neither shalt thou lie with any beast to defile thyself therewith; neither shall any woman stand before a beast to lie down thereto: it is confusion."

The word "confusion" means probably "*audacious depravity*."* And such is the human heart that all these forms of depravity were not too bad to be anticipated by the Lord, who knew the heart. He knows the virulence of the poisoned spring. The Syrian Hazael wonders that any should fancy, far less say, that he would be capable of a murderous deed; but the Lord Jehovah, looking on the unrenewed heart, forms this estimate of it, even in the case of his own Israel, viz., they might be tempted not only to adultery, ver. 20, and to present†

* Rosenmüller derives the Hebrew noun הַגֵּל from the Arabic root, which means "improbis fuit; adulterium commisit."

† The Septuagint reading here varies from ours. They read תעבר "*δωσεις λατρευειν*," and מִלְכָּה *αρχουσι*. Perhaps הַעֲבִיר means here, as

their children to Molech, in reckless inhumanity, and perhaps in order to be quit of them, ver. 21, by all this bring public reproach on the name of Jehovah (“profaning his name”); yet even beyond this would they go. Some might be led (ver. 22) to the grossest and most shocking lusts, man with man; and (ver. 23) man or woman with beasts. How awful is the Lord’s judgment of the human heart! He believes that an Israelite, though surrounded as an Israelite of course was, with everything that could fence in his morality, might nevertheless have a heart so foul as to burst all bounds, and transgress all limits, and overflow all banks. “The heart is deceitful above all things, and desperately wicked; who can know it? I the Lord search the heart; I try the reins.” (Jer. xvii. 10.) Surely in an unrenewed soul there is a secret connection with hell and the devil, even as in a regenerate soul there is a secret connection with heaven and with God!

All these safeguards are needed to secure the peace and purity of human society. And this social order is, after all, but an external effect. What, then, must be needed to produce a real, inward, heart-pervading holiness!

Vers. 24, 25, 26, 27, 28. “Defile not yourselves in any of these things; for in all these the nations are defiled which I cast out before you: and the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you; (for all these abominations have the men of the land done, which were before you, and the

Gesenius thinks, simply to *present to*, though that implied, of course, passing them through the fire in his honor. Some suppose, from 2 Kings xvi. 3, that Hezekiah had been thus dedicated.

land is defiled;) that the land spue you not also, when ye defile it, as it spued out the nations that were before you.”

The land was to be cleared of its inhabitants who had committed these sins. Iniquity done in its secret places was crying to God for vengeance, and the land itself was loathing the foul sins it was compelled to bear—the land itself was “spuing out”* the people.

Again we see, as at the beginning of the chapter, that these precepts have all of them a place in the conscience. The law is written on the heart even of these Canaanites; and for resisting that law they are punished.

See, again, how even a smaller degree of light renders a man liable to judgment. Canaan suffers for its guilt, though the law was not given in words and in writing to them. How evident, then, that the slightest glimmer of Gospel light will add tremendous force to the responsibilities of every one of us!

Vers. 29, 30. “For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among the people. Therefore shall ye keep mine ordinance, that ye commit not any one of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I am the Lord your God.”

If the people of Israel at large fell into these sins, then they were to be treated as the Canaanites. If indi-

* What *lukewarmness* is in His sight may be inferred from the use of this expression in Rev. iii. 16, the very expression applied to the most abominable state of society that could be imagined! O man, are you pleasing the world? Are you content with a hope? Are you going as far as possible to meet the world? Are you a decent, moral, nay, highly respected professor, who avoids being over-zealous? Satisfied with being saved, though left unholy? Are you trying to gain both worlds? Are you thinking to walk on to heaven in a way that a scoffing world will not discover? Then, tremble! He will assuredly spue thee out of his mouth, as if thou hadst all the lust of lustful Canaan!

vidual cases occurred, these souls were to be immediately punished. They are to watch against the first symptoms. "*Obsta principiis.*" In the case of Benjamin—a whole tribe—taking part with Gibeah, they were compelled to act upon these commands to the extent of not only excommunicating them, but even cutting them off with the sword.

It was needful thus to denounce vice of every shape, ere Israel took possession of such a land. It was so not only that the memory of former days might be used to benefit them, but because it was a land where natural scenery—groves and vales and green trees—were all abused by former inhabitants to favor lust. Its delicious climate and luxuriant fruits, if unsanctified, might tend to excite the gratification of fleshly lusts, like as did the fulness of Sodom. (Ezek. xvi. 49.) Plenty and peace are safe for us only when our souls are partakers of Divine holiness. *Israel's land* combined these two things, and so was the type of the "New Earth wherein dwelleth righteousness." It was a land flowing with milk and honey; and at the same time peopled by a nation whose heart felt the love and whose consciences bowed to the law of Jehovah.

EBAL AND GERIZZIM.

Perhaps it was in order to purify the land from these abominations, in a manner, or solemnly to pledge Israel at their entrance on it not to share in the sins of the former inhabitants, that that transaction mentioned twice, Deut. xi. 29, 30, and xxvii. was appointed to take place. It is recorded as having taken place, Joshua viii. 30.

When they had penetrated into the very midst of the land, and had it all before them in consequence of the taking of Ai, there were preparations made to pledge the people to a holy occupation of these seats of former lewdness. It was to take place in the valley between *Ebal and Gerizzim*, a valley which is a mile broad at an average, and beautifully adapted for a large assembly. Besides, Jacob's well and Joseph's tomb had made it well known. Accordingly, the camp moved hither. Six tribes were posted along the base, and perhaps a little way up the sides, of fertile Gerizzim, "*the hill of reapers*;" and these, as they stood amid the luxuriance of the spot, were to seal *the blessings* pronounced, with their united "*Amen*." The other six tribes were posted along the base,* and a little way up the slope of the bleak and frowning Ebal,† to respond to *the curses*. In the midst of the valley stood *the ark* of God, and around it the priests, with the judges, officers, and elders. A solemn silence spread over all; deep suspense and awe rested on the vast assembly.

Joshua then proceeded to erect on Ebal an altar of stone, unadorned, and so the better fitted to typify Him who had no attraction to the carnal eye. Burnt-offerings and peace-offerings were presented on it to the Lord; and Israel's conscience bathed in the peace-speaking blood. Thereafter, while the fire still blazed, Joshua wrote on the side of this altar, which faced the whole assembly, a copy of *the law*! It was clear and distinct; the holy law on the altar's sides! And no sooner was this done, than the priest at the ark prepared to utter the blessing and the curse.

* לַיִן Deut. xxvii. 12, and Joshua is still more express.

† Which, according to Gesenius, means "Void of leaves."

Those nearest the hill of Gerizzim uttered the blessings, one by one; and were distinctly heard by the six tribes on that side the valley. At each utterance the tribes responded "*Amen*;" and the voice of the host floated over the valley.

Next, those priests nearest *Ebal* uttered the curses, one by one. But will Israel say "*Amen*?" Will their soul not tremble? Have they ever already incurred the curse? The six tribes, who hear the utterance of each awful curse, hesitate not to respond "*Amen, amen.*" It is like the "*Hallelujah*" over the smoke of torment. The whole camp feels the awe of Jehovah's holy law.

But we see how it is that they are able to respond so calmly even to the curse. Their eyes can rest on *that altar* on Ebal, while Ebal's curses float along the vale. Do they not see in that altar the blood of sacrifice? Do they not see the peace-offering? And more than all, do they not see *the law*, the very law the violation of which insures the curse, written on that altar's side, and brightly shone upon by these flames of sacrifice? This is sufficient to give peace. There is *the law*, receiving honor from the *sacrifice*; illuminated by the flame and blaze of sacrifice, as well as written on the altar's side. Here, then, is the law honored and magnified by that atonement which their guilty consciences have free access to use.

It is with our eye on *the law thus honored by the sacrifice* that we can bear to hear its whole demands made. It is when we see its curse exhausted on the victim, while all the time its every sentence shines brightly to view, it is then we can so calmly respond, "*Amen, amen!*" We can look on Ebal, and hear Ebal's

curse, as fearlessly as if it were Gerizzim's beauty, and Gerizzim's blessing.

And thus they depart, feeling that the way of pardon—the sacrifice—the peace-offering—has itself left the law's majesty and authority impressed on their soul. Israel must depart to their cities, carrying with them that day's solemn views of the holy law, which they will tell to their children's children. And the land shall be full of men who "love righteousness and hate iniquity"—the law of Jehovah on their hearts.

Duties in the Every-day Relations of Life.

“FOLLOW PEACE WITH ALL MEN, AND HOLINESS, WITHOUT WHICH NO MAN SHALL SEE THE LORD: LOOKING DILIGENTLY LEST ANY MAN FAIL OF THE GRACE OF GOD: LEST ANY ROOT OF BITTERNESS SPRINGING UP TROUBLE YOU.”—Heb. xii. 14, 15.

CHAPTER XIX.

Vers. 1, 2. “And the Lord spake unto Moses, saying, Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy.”

HERE are duties to be inculcated that for the most part depend upon the man's inward feeling. Hence, at the outset, the Lord presents himself again to our view. He speaks to reconciled children; and with these what argument could be stronger than this? “Oh; be ye as I your God and Father am.” Paul knew the force of this kind of persuasion when he said to the Galatians who so loved him, “Brethren, I beseech you, be as I am.” (Gal. iv. 12.) And so the beloved John, on whose soul this argument had continual effect. “Every man that hath this hope in him purifieth himself, even as he is pure.” (1 John iii. 3.)

Ver. 3. “Ye shall fear every man his mother, and his father, and keep my Sabbaths: I am the Lord your God.”

These two precepts are a summary of the whole law, or rather are a specimen of the two tables—duty to all men in their relations, and duty to the Lord. But besides this, the *principle* of both these special precepts is, regard for, and reverence towards, God in his ordinances, and man in his relation towards us. And the respect shown to parents has an intimate connection with the submission of our mind to authority in any other case; such as this of the Sabbaths of the Lord.

Ver. 4. “Turn ye not unto idols, nor make to yourselves molten gods:* I am the Lord your God.”

In your public life, be careful to honor God before all men. Turn not to other gods; which implies the duty of being guided by the Lord’s will in our public or common-life transactions. You are not to be led by Mammon, nor by the smile of the great, nor by the fear of the mighty. The fear of Jehovah is to pervade your actions.

Vers. 5, 6, 7, 8. “And if ye offer a sacrifice of peace-offerings unto the Lord, ye shall offer it at your own will. It shall be eaten the same day ye offer it, and on the morrow: and if aught remain until the third day, it shall be burnt in the fire. And if it be eaten at all on the third day, it is abominable; it shall not be accepted. Therefore every one that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the Lord: and that soul shall be cut off from among his people.”

There must be care taken, in holy actions, of the effect on others which our example would have. Peace-offerings are left to the free will of the offerers; only

* Perhaps there is emphasis in each clause. “*Turn not,*” or look not. to. The attire and elegance of idol worship was attractive, like Popish splendor, to the natural eye; therefore, do not cast even a glance on it. And perhaps there is ridicule in the other clause, “*molten gods,*”—cast-metal gods! It is a Divine sarcasm on Idolatry.

when they do bring them, they must strictly follow the prescribed rules. And if, on leaving any of their offering to the third day, some one should eat of the portion left (ver. 8), that soul must suffer for it by being shut out from the congregation.

There is probably, another view to be taken of this precept. It prescribes nothing but what has been already prescribed in former chapters; but then we must notice the *position in which it occurs*. It occurs among rules regarding a man's relation to his fellows in common acts of life. Hence, this precept may be intended here to guide them in the circumstances wherein they were placed towards others. It is meant to prevent ostentation in their free-will offerings, or any selfish ends. For it is to be brought "of *their own will*"—spontaneous outflowing of gratitude to God. It is to be used *immediately*, and on the spot. It is to be treated as one of the Lord's "hallowed things." All this, of course, in no way interferes with the typical design of the ceremonies themselves, which have been already spoken of in chap. vii. 16.

Vers. 9, 10. "And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the Lord your God."

The Jewish writers say that a sixteenth part was left in every field. Then, if in reaping, or binding what was cut, some fell out of the sheaves, it was to be left in the field for the poor—for such as Ruth. And thus, too, in gathering the clusters of their vines. Such as Ruth, who was both "*poor and a stranger*" (ver. 10), must be

allowed to take what was left. All this was meant to check selfishness and greediness; to encourage brotherly kindness and liberality; and to condemn covetous, avaricious, griping tendencies in the people of Israel.*

God tried them to see if they would really act as *stewards* for him. And when he sends the poor and the stranger to *Boaz*, he blesses the rich man who had the desire to act as the Lord commanded.

Besides, Israel were thus taught, that though *they* got *the best* of the substance, yet there were strangers who were to share in their blessings. There were poor Gentiles often coming across their borders from Moab or from Egypt, from Syria or from Edom, who must receive a share in Israel's blessings. Here was a type of the Gentiles partaking in their spiritual things. Such persons as *Ittai*, the Gittite; *Hiram*, King of Tyre; the *Queen* of Sheba; the widow of Sarepta; *Naaman*, the Syrian; *Jehonadab*, the Kenite; *Ebedmelech*, the Ethiopian; and many, many unknown, but whose names are in the book of life, though they were not of the seed of Israel.

Vers. 11, 12. "Ye shall not steal, neither deal falsely, neither lie one to another. And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord."

In their civil transactions with each other—in business and trade. In ver. 11 theft, or any dishonest deed, is forbidden, however plausible it appear; "Ye shall not steal, nor be guilty of any deceptive practice" (תִּבְזֹזְתֶּם). Nor must they carelessly appeal to God in common affairs, when their truth may be doubted by a neighbor.

Christians need to be warned and admonished on these

* The "*corners*" of the field were the edges, or skirts. Then (ver. 10) "thou shalt not gather the (פְּרִי) single grapes," that stood not in clusters.

heads, as much as Israel. There is a contamination of conscience too frequently found in even Christian men, from continual intercourse with an unconscientious world. Glorify God, therefore, by a jealous integrity, and by a noble uprightness. Cast reproach on the world's meanness, and show you carry God's presence with you into every place, and at every hour, and in all engagement. Write "*Holiness to the Lord*" on the bells of the horses.

Ver. 13. "Thou shalt not defraud thy neighbor, neither rob him : the wages of him that is hired shall not abide with thee all night until the morning."

Far from defrauding, or withholding what is due to thy neighbor, thou shalt not even *delay* giving him what he is entitled to. This precept is directly pointed against incurring *debt*. Fraudulent bankruptcies, and pretexts for withholding payments, are condemned by it; but remaining in debt to any one is also pointedly condemned. "Owe no man anything, but to love one another." In James v. 4, this is spoken of as a sin of *the last days*.

Ver. 14. "Thou shalt not curse the deaf, nor put a stumbling-block before the blind, but shalt fear thy God : I am the Lord."

Oh! how great the hard-hearted selfishness of man, since such a precept is needed! and how deep the inclination to Atheism in practice, since such a testimony, "*I am Jehovah*," needs ever to be repeated! The Lord abhors the meanness that would take advantage of a neighbor's defects, instead of aiding that neighbor in supplying the want he feels. Oh! how unlike the Lord when a man acts so.

"He that might the advantage best have took
Found out the remedy."

When we think of this, we see double emphasis in the words, "*I am the Lord.*"

Ver. 15. "Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty: but in righteousness shalt thou judge thy neighbor."

There must be in us no affectation of kindness to the poor, even as there must be no fawning flattery of the great. Especially in matters of judgment the judge must be impartial. The eye of God is on him; and as he is a just God, and without iniquity, he delights to see his own attributes shadowed forth in the strict integrity of an earthly judge.

If these are God's holy principles, it follows that the misery and oppression and suffering of the lower classes will in no way serve as a reason for their acquittal at his bar, if they be found guilty. Suffering in this world is no blotting out of sin. Hence, we find at Christ's appearing "*the great men and the mighty men, and every bondman,*" cried to the rocks, "Fall on us and hide us from the face of him that sitteth on the throne." (Rev. vii. 15.)

Vers. 16, 17, 18. "Thou shalt not go up and down as a tale-bearer among thy people; neither shalt thou stand against the blood of thy neighbor: I am the Lord. Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord."

"*Standing against the blood of thy neighbor,*" is taking his life, or, rising up to shed his blood. "*Hating in the heart,*" is either, thy virtually hating* him by

* The love that is a true reflection of *God's love to us* is described as giving no quarter to a brother's sin. 1 Cor. xiii. 6.

restraining thy expressions of love; or covering up thy grounds of anger instead of telling them to him.

Gossip, and idle talking, and meddling with our neighbors (being *'αλλοτριοεπισκοποι*, 1 Pet. iv. 15), or more wickedly still, insinuating and hinting evil of him, are sins forbidden here. The villages and cities of Israel, their households and their friendly circles, were exposed to this pestilence. "The tongue is set on fire of hell:" and so long as Satan is loose from hell, he will not fail to kindle these flames.

If a brother defame us, or slight us, or give us cause for grief and anger, we are to tell it to the person face to face. There must be no self-satisfaction, as if you were in this better than he. Even for his sake, the evil must not be left on him.

There must be no revenge or grudge; no smothered ill-will. Let love run through your streets in a pure, full stream. Love as you would be loved.

"*I am Jehovah,*" is the authority and motive for all.

Ver. 19. "Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind. Thou shalt not sow thy field with a mingled seed: neither shall a garment mingled of linen and woollen come upon thee."

The introduction to these three enforcements of similar observances is very solemn, because they might otherwise seem trivial. "*Ye shall keep my statutes.*" They are to abstain from every action that seemed to exhibit a mingling and confusing of opposite things. Being a people familiar with types and emblems, it was natural (as in the case chap. xi.) to teach them, by common occurrences, spiritual truths that must always be attended to. Hence, they are to testify their abhorrence of the immoral mixtures of Heathen lewdness, by never min-

gling linen and wool in the same garments; by never sowing two different kinds of seed in one field; and by avoiding any mixture of species among their cattle. Perhaps, they thus also expressed their adherence to the principle of one true God, keeping themselves separate from all idols and idolatry. And thus, too, at this day ought the Lord's people to have no fellowship with Belial, nor follow Mammon while they profess to follow God.

This precept gives force to our Lord's words in Matt. xiii. 24—the parable of *tares* in the field of *good seed*; and some others of a similar kind.

Vers. 20, 21, 22. “And whosoever lieth carnally with a woman that is a bondmaid, betrothed to an husband, and not at all redeemed, nor freedom given her; she shall be scourged; they shall not be put to death, because she was not free. And he shall bring his trespass-offering unto the Lord, unto the door of the tabernacle of the congregation, even a ram for a trespass-offering. And the priest shall make an atonement for him with the ram of the trespass-offering before the Lord for his sin which he hath done; and the sin which he hath done shall be forgiven him.”

This law seems intended to prevent any one alleging the force of circumstances on the one hand, or, on the other, taking advantage of his superior station in society. Here is the case of a bondwoman, not at all at her own disposal, who had been betrothed to some other slave. In ordinary cases, she and the master who seduced her would both be put to death, according to the law Deut. xxii. 23–25. But there is to be a difference made here. The woman might be overawed by the master's authority, or tempted by his apparent right and claim to obedience; therefore, she is not reckoned so guilty as in ordinary cases. Then, on his part, the master might be ignorant of the betrothing of his bondwoman previously. These

alleviations are supposed, and yet still there is a penalty. “*She shall be scourged,*” for not resisting and making the whole case known. And he shall publicly offer a trespass-offering, confessing his sin. The Lord is considerate and impartial, yet holy and righteous. “*By his actions are weighed.*” (1 Sam. ii. 3.)

Vers. 23, 24, 25. “And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of. But in the fourth year all the fruit thereof shall be holy, to praise the Lord withal. And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof. I am the Lord your God.”

There is said to be a natural reason for this precept, viz., trees yield better fruit afterwards, if the blossoms be nipt off (“circumcised”) during the earliest years. It is even said, the fruit of the first three years is unwholesome. Others see in this precept chiefly a design to check the appetite of the people, and accustom them to self-denial.

Was this precept not a memorial of the *Forbidden Tree of Paradise*? Every fruit-tree here stands for three years, as a test of their obedience. Every stranger saw, in Israel’s orchards and vineyards, proofs of their obedience to their supreme Lord—a witness for him. And what a solemn shadow they cast over the fallen sons of Adam there, reminding them of the first father’s sin. Is it from this, too, that the parable of the barren fig-tree is taken? * *Three years* barren, it ought, in the fourth year, to yield its *first-fruits* for the Lord. The husbandman could bear disappointment during the *three* years; but not when *the Lord’s* year of fruit came. In the

* Luke xiii. 7.

fourth year, the Lord got the fruit. It was offered up to him with songs of praise; perhaps with festival songs, like that scene in the vineyards of Shiloh, Judg. xxi. 19, 21. The grand lesson enforced is plainly thus, "Seek ye rather the kingdom of God, and all these things shall be added unto you."

Vers. 26, 27, 28. "Ye shall not eat anything with the blood; neither shall ye use enchantment, nor observe times. Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard. Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the Lord."

"*To eat with the blood*" (כַּדָּם) is supposed, by some, to mean, "eat *at* the blood," as the Heathen; but it rather is, eating flesh while the blood was not fully drained from the new-killed animal, as in 1 Sam. xiv. 33. (But see chap. xvii.) *Enchantments*, observing lucky and unlucky *times*, leaving a tuft of hair on the crown of their head when all the rest of the hair was shaven off,* and shaping the beard in particular ways, all these were Heathenish rites. So, also, tattooing the flesh, or even cutting themselves in mourning, by way of showing deep sorrow.

Israel is to be a holy people. 1. Even in hunting, or in times when their food was hastily procured, they must stand still and witness for God in the manner of their eating. 2. Far more, when tempted to join in auguries by birds, or the appearance of the clouds. These things they must denounce; they must carry on their business, and prosecute their enterprises, irrespective of all these. Simple reliance on their overruling Jehovah is their safety; and he would have told them, if any of these things were needed for their safety. 3. If they happen

* This the Septuagint calls making a "σισσην."

to visit among the Heathen, when abroad, or if a Heathen come among them, they are not to please and flatter the Heathen by a false liberality. They are not to adopt their fashions in dressing their hair and their beards. Even here they are to be witnesses for God. And, 4. At funerals, nothing is to be done but what speaks of submission to their God, and holy reliance. There must be no extravagance of grief, and nothing indicating any wildness of spirit. Tears may flow silently, like those of the Man of Sorrows; but grief must not be distracting nor inconsolable.

Ver. 29. "Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness."

Perhaps the Lord here refers to the fact, that some parents would, through connection with idolaters, become so depraved as to let their daughters become prostitutes in the heathen temples. Or it may be meant as a caution to parents to prevent their daughters gadding about, like Dinah, lest they should fall in with another Shechem. Parents are held responsible for the conduct of their daughters! So much influence have they, and so much blessing does God attach to proper training at the hands of parents, that neglect in using all these means is reckoned a conniving at, and participation in, the sin that follows. How heavily will wrath fall on those parents whose daughters are ruined for eternity by gaieties and fashions—their beauty and their natural qualities prostituted to the end of gaining a settlement in life by drawing the attention of the rich and noble, and so matching them well for this life!

Ver. 30. "Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord."

Their streets must not only be free of trade and common business on Sabbaths, but be full of worshippers going up to the house of the Lord. This precept is inserted here as if to say, "The foregoing duties will be remembered and enforced just in proportion as you keep up in your souls my worship, by seeing me set forth in the sanctuary, and by spending the Sabbaths in my fellowship." All immorality, and all manner of evil, proceeds from neglect of the Sabbath. Take away yon river that waters the roots of the tree, and soon you will see the leaves wither and the sap dry up.

Ver. 31. "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord."

No secret worship is allowed—none but that of God alone. The messages you get in the sanctuary, on the Sabbaths, or at other times, should be sufficient to satisfy you as to providences and the ways of God. Fellowship with God is incompatible with a seeking after communication with devils, who may aid those that give themselves up to them. *Persons that spoke as if inspired* (ἐγγαστριμυθοί)—females—and men who pretended to, and may have got, *singular knowledge* of unseen things from Satan, are here meant. Such were those Manasseh sought, and such was she to whom Saul went at Endor. The devil, probably, was allowed to deceive his willing slaves, by some extraordinary communications made to them respecting common things. Satan sees much, by his sagacity, that men do not, though the future is unknown to him; and there seems to be such a thing as fellowship *with the devil* personally, even as there is *with God*. Oh, fearful enmity of men! They choose rather the fellowship of God's enemy!

Ver. 32. "Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God: I am the Lord."

When you meet them in public places, or they come to where you are, show them reverence. Infirmity, wisdom, nay, age in itself, have each a claim on us. *Age*, even apart from its qualities, has in it solemnity. The Lord would thus solemnize us in the midst of our pursuits. "Lo! the shadow of eternity! for one cometh who is almost in eternity already. His head and beard white as snow, indicate his speedy appearance before the Ancient of Days, the hair of whose head is as pure wool."

Every object, too, that is feeble seems to be recommended to our care by God; for these are types of the condition wherein he finds us when his grace comes to save. It is, therefore, exhibiting his grace in a shadow, when the helpless are relieved, "the fatherless find mercy" (Hosea xiv. 3), "the orphans relieved, and the widows" (Ps. cxlvi. 9) and the "stranger preserved."

Vers. 33, 34. "And if a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born amongst you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God."

The stranger here spoken of is one who has come to reside in Israel, for the sake of Israel's God, or just because he referred their land. Such persons are to be so many memorials of Israel's former bondage. In public or private dealings with them, they must not oppress them by word or action. Their laws must not vex them. Israel must have compassion and consideration, like the great *High Priest* who was yet to arise.

God thus moulded his people into a pitying and kind frame of soul, and undid their selfishness. And thus,

too, foreigners were likely to be attracted to inquire regarding *Jehovah*, when his people were known as merciful, and kind, and sympathizing. Even as now, believers must exhibit kindness and gentleness for the very end of gaining men to Christ.*

Vers. 35, 36, 37. "Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the Lord your God, which brought you out of the land of Egypt. Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the Lord."

The closing precepts are a general, but very wide and decided, command as to righteous and holy dealing. In markets, in trade, in their shops—in meting out land with the yard, cubit, &c., or weighing articles in the balance, or trying the capacity of solids. The balance and its weights, the *ephah*, and its subdivision, the *hin*, must be strictly exact. The Lord is a God of justice—unbending, holy rectitude. It is thus that he will himself deal with us in judgment; hence he prefaced it by saying, ver. 35, "Ye shall do no unrighteousness in judgment," i. e., nothing which would be reckoned unjust if the case were tried. He ends by renewing the command, in ver. 37, twice repeating his authority, "I am the Lord;" and intermingling, "Your God which brought you out of the land of Egypt," as a motive of grace.

Alas! who shall live when God doeth this? when he lays judgment to the line in his dealings with us! Or rather let us say, "Ah! where is there room left to fear, if the Surety's work be tried and taken for us? If there

* It is in this form that holiness is recommended in 1 Cor. xiii. 4-7. *The love that God felt* to the guilty, is the love which we are to feel to our fellow-men. This alone is "*Charity!*"

be no unjust weight or balance in the sanctuary above, and yet we are acquitted on the ground of the full measure of righteousness meted out by Jesus!" "In that great hour," says Dr. Owen, on Heb. v. 7, "God was pleased for a while, as it were, to hold the scales of justice in equilibrio, that the turning of them might be more conspicuous, eminent, and glorious. *In the one scale*, as it were, there was the weight of the first sin and apostasy from God, with all the consequence of it, covered with the sentence and curse of the law, with the exigence of vindictive justice—a weight that all the angels of heaven could not stand under one moment. *In the other*, were the obedience, holiness, righteousness, and penal sufferings of the Son of God, all having weight and worth given to them by the dignity and worth of his Divine person. Infinite justice kept these things for a season, as it were, at a poise, until the Son of God, by his prayers, tears, and supplications, prevailed to a glorious success in the delivery of himself and us." Glory to the Righteous One!

But here we may stay to reflect how bitter to the Lord Jesus it must have been to come to his own nation, whom he had thus taught, and yet to be treated so unkindly. *He* was the greatest *stranger* (ver. 33) that ever traversed earth. It was not his home; he had nowhere to lay his head. Yet his Father's laws, as to *strangers*, were not kept toward him. "They received him not."

"A pilgrim through this lonely world
 The blessed Saviour pass'd;
 A mourner all his life below,
 A dying lamb at last."

“That tender heart that felt for all,
 For us its life-blood gave;
 It found on earth no resting-place,
 Save only in the grave.”

How bitter, also, to the “Holy One and the Just,” to be treated with the most glaring injustice! In the hall of the Sanhedrim—in the court of Herod—at the tribunal of Pilate—“*his judgment was taken away.*” (Acts viii. 33.) Of this he might complain far more truly than Job, who so solemnly protested “by the living God, who hath taken away my judgment!” (Job xxvii. 2; xxxiv. 5.)

The reference to the perverting of law and equity in our Lord’s case, is brought out by the rendering of Isaiah liii. 8, given in Acts viii. 33, “*In his humiliation, his judgment was taken away.*” This rendering has been a difficulty to many; but is it not the only true rendering? Throughout Isa. liii., the prefix מְ means most frequently “because of.” Thus vers. 5, 8, 12. We would, therefore, expect the same in the case of מִיִּצְרָא. What seems to me probable is, that the “ἐν τῇ ταπεινώσει” of Acts viii. 32, is to be found in מִיִּצְרָא. And then the “αὐτου” is found attached to מִיִּצְרָא. The true collocation of the words would in that case be מִיִּצְרָא מִמְשַׁפָּט לְקָחָה, “because of his oppression,” i. e., his oppressed state, his humiliation, “he was taken away from judgment.” In Psalm cvii. 39, מִיִּצְרָא is found in this sense. In translating Isaiah, the historian Luke, (not the Septuagint,) inserts “αὐτου” after “ἐν τῇ ταπεινώσει,” showing how he read the Hebrew. But, at all events, their awful perversion of all law and equity towards the Righteous One is set before us in full relief: “In his humiliation, from judgment (the sentence he was entitled to) was he taken

away." The Judge of Israel, who shall yet sit on the great white throne, was hurried away out of sight of justice and equity. Oh! how fearfully deep the descent our Surety made! But thus it was he drew us from the miry clay.

Warnings against

THE SINS OF THE FORMER INHABITANTS.

“HAVE NO FELLOWSHIP WITH THE UNFRUITFUL WORKS OF DARKNESS, BUT RATHER REPROVE THEM: FOR IT IS A SHAME EVEN TO SPEAK OF THOSE THINGS WHICH ARE DONE OF THEM IN SECRET. BUT ALL THINGS THAT ARE REPROVED ARE MADE MANIFEST BY THE LIGHT.”—Eph. v. 11-13.

CHAPTER XX.

Vers. 1, 2. “And the Lord spake unto Moses, saying, Again thou shalt say to the children of Israel.”

THE Lord, knowing well the deep delusions of the heart, warns Israel against sins which had already been forbidden. But he does it here by a reference, throughout, to the former state of morality and idolatry in the land, lest Israel should say, “Let us try what was once done in the land before.” (See ver. 22, which is the key to this chapter.) How thoroughly the Lord knows the readiness of the corrupt heart to adopt a suggestion of evil! and how accurately he saw the tendency to what was afterwards really done by Israel.

Vers. 2, 3. “Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech, he shall surely be put to death; the people of the land shall stone him with stones. And I will set my face against that

man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name."

How startling the determination expressed here! The Lord employs the people of the land as his executioners, and then seems to preside himself over the execution, "*they shall stone him—and I will cut him off, setting my face against him.*" And the sentence is fearful, *stoning to death*. What, then, is the sin? It is the worshipping of the god, Molech, whose imagined qualities seem to be the very antipodes of the true God. Molech was worshipped by revolting cruelties, and the cries of the sufferers were drowned in loud noise. An image of red-hot glowing brass was the form in which he was adored, and his arms received the children offered to him, forthwith consuming them by their red-hot touch. The child was put ("*εις το χάσμα πληρης πυρος*") "into a gaping hole, full of fire," says an historian. Everything was savage and demoniacal; fiendish tyranny and hellish hate. What a contrast to Jehovah—"God is love!" His everlasting arms take up the little child to bless and to save; and never is his heart satisfied with his worshippers till they believe his love to them. Rather than that *they* should suffer woe, He stretched out his arms on the cross, and opened his side to the spear, and made a way for the streams of the poured-out vial running over his own soul.

The man, therefore, who chose *Molech* in preference to *Jehovah*, proved himself to be in a state of most desperate enmity to God—"defiling his sanctuary," casting contempt upon it by preferring Molech's court; and "*defiling his name,*" by his awful choice; as if saying, that the perfections of God were so loathsome to him, that

he would rather burn in the furnace heat of Molech's image, than enjoy the sweet, holy love of the God of Israel.

Vers. 4, 5. "And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not: then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after them, to commit whoredom with Molech, from among their people."

Fearful truth to men that "have not the love of God in them." Though you are not punished by the world, though the world is sheltering you and defending you, God is himself instituting a process against you. God was to become the prosecutor when the people of the land would not take measures against a worshipper of Molech. The Lord brought ruin on the man and his house, and all those who secreted the man and favored him.

The expression "*whoredom with Molech*," is one of many similar phrases taken from the marriage-relation. It seems that the Lord thereby intimates that his view of our world is this—He came down in the person of Messiah to betroth and marry us; therefore, every turning aside to another Saviour and another God is breaking this marriage-union. It was in this form that, in Old Testament times, *unbelief* was spoken of. God's covenant with Israel as a people tended to deepen this view of likeness to a marriage-union, as we find in Jer. iii. 14, "I am married unto you;" and Hos. ii. 19, "I will betroth thee unto me forever;" and in Mal. ii. 11, the reverse, "Judah hath married the daughter of a strange God." We may everywhere understand it as equivalent to the New Testament expression, "*Making God a liar*." All our love to God begins by our perceiving the love of God to us; therefore, a turning to other lovers is vir-

tually a declaring that there is no satisfying love in God toward us.

Ver. 6. "And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people."

Though the people of the land entice you, and though you be in perplexity and laden with care, yet never must you go to other counsellors than *the Lord*. Has not the Lord wisdom enough to direct you? And love enough to reveal sufficient discoveries of the future? May you not be satisfied with his spreading a veil over much of your path, rather than run to wizards, whose familiarity with Satan may enable them to suggest extraordinary views of your future case?

The Lord "set his face against that soul and cut him off." As in the case of King Saul; he followed him to Endor, and there met him with a message of ruin. Is there not a tendency to this same sin in us when we refuse to sit still under apprehended evils—when we run backward and forward seeking intelligence—when we stop hastily in our prayer or meditation to rush away to some new sources of information that have occurred to us? Is all this running to and fro, this restless, unbelieving haste, this diving into every deep, this pulling at the veil over the future as if we could thus force it aside,—is not all this a going after wizards? "*He that believeth shall not make haste.*"

Vers. 7, 8. "Sanctify yourselves, therefore, and be ye holy; for I am the Lord your God. And ye shall keep my statutes, and do them: I am the Lord which sanctify you."

Some make this an *appendix* to the preceding; but it is rather a *preface* to the following precepts—as appears

by “*for*” in the beginning of ver. 9. And yet in one view it has a retrospective reference also. It is placed in the position of a commemorative sign-post, to attract the eye, and to tell that this road was once in a deplorable state, but is now altered through the great kindness of their King: therefore, none of his fences must be broken through. These calls to holiness often occur. O! how the Lord longs to see his people holy! And how tender and persuasive the argument which he uses with them! It is always this—I, your God and Father, desire it! It is I, the Lord, who sanctify you! He knows that they who love the Lord, love to be like him! “I shall be satisfied when I awake with thy likeness” (Ps. xvii. 15)—but never wholly till then.

And now begins a dark and dismal scene! The Lord’s holiness is set before us as if to make the after-gloom more deep; or, the after-gloom is meant to make the Lord’s holiness the sweeter by its contrast. The rainbow is reflected from the thick dark cloud!

Ver. 9. “For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood shall be upon him.”

Like the heathen in Paul’s days, the people of Canaan had lost “*natural affection.*” (Rom. i. 31.) Israel needs to be warned against their sin. And as this is the strongest tie of duty towards any earthly friend, if it be snapt, then the whole other duties and feelings of relationship between men are gone. “*He hath cursed his father!*” “*he hath cursed his mother!*” seems written to mark the crime as eminently heinous! It is so nearly allied, also, to the utter renunciation of all our ties to God our father, who has nourished and brought up chil-

dren. The son has become a prodigal! The son has gone to a far country! The son wishes to erase the very memory of his father's home! "Be astonished, O ye heavens, at this, and be very desolate!"

This is the porch. Now enter the chambers where deeds are done in the dark, of which it is a shame to speak; but which even the camp of Israel might be led to commit with greediness. Is it so? Are there sins of which it is a shame to speak? Then surely God's Israel cannot need to be warned against these? Alas! They need it like other men. The Lord sees their hearts' depraved tendencies, and how Satan will clear the channels for their easy flow. Amazing grace! Jehovah chooses for the fellowship of his bosom throughout eternity persons whose nature he knew to be capable of the foulest, filthiest, darkest profligacy! O! what must Jesus be who "saves his people *from their sins.*"

Vers. 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21. "And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death. And the man that lieth with his father's wife, hath uncovered his father's nakedness; both of them shall surely be put to death; their blood shall be upon them. And if a man lie with his daughter-in-law, both of them shall surely be put to death: they have wrought confusion; their blood shall be upon them. If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them. And if a man take a wife and her mother, it is a wickedness: they shall be burned with fire, both he and they; that there be no wickedness among you. And if a man lie with a beast, he shall surely be put to death; and ye shall slay the beast. And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood shall be upon them. And if a man shall take his sister, his father's daughter, or his mother's daughter, and see

her nakedness, and she see his nakedness, it is a wicked thing ; and they shall be cut off in the sight of their people ; he hath uncovered his sister's nakedness ; he shall bear his iniquity. And if a man shall lie with a woman having her sickness, and shall uncover her nakedness ; he hath discovered her fountain, and she hath uncovered the fountain of her blood : and both of them shall be cut off from among their people. And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister : for he uncovereth his near kin : they shall bear their iniquity. And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness : they shall bear their sin ; they shall die childless. And if a man shall take his brother's wife, it is an unclean thing : he hath uncovered his brother's nakedness ; they shall be childless."

What sins are here, and what sounds of the stroke of the sword of wrath ! "*Put to death—their blood upon them !*" "*Burnt with fire !*" "*Cut off in the sight of their people*" (ver. 17)—that all may see and fear, like the witnesses of Babylon's destruction. "*Cut off from among their people ;*" driven out of holy fellowship. (Rev. xviii. 10.) "*Die childless,*"—some left living as monuments of wrath, seen by all like a leafless, fruitless tree which the lightning of God has blasted. Many are the arrows in his quiver, shot even on earth upon transgressors ! What, then, when his "bow is made quite naked ?"

But what a land of sin ! Its cities and its plains crying up to heaven ! Children curse their parents ! Neighbors and relatives live in adultery with each other ! The son dishonors the bed of his step-mother ; the father-in-law that of his daughter-in-law ! Men burn in unnatural lust (Rom. i. 27) ; and the same man takes mother and daughter as his wives. Men and women go to the very beasts to gratify lusts.* Brothers disregard

* In ver. 15, Patrick observes that the slaying of the beast was quite accordant with our feelings ; just as they used to hang a forger with his

the holy ties that forbade him approach to sisters and step-sisters. Aunts, and brothers' wives, in short, all relations in turn, seem only to be fuel to lust, which consumes the fence, and rages till it expire in its own indulgence.

O! what a land! Who wonders that its people were rooted out! The only wonder is that the Lord could have borne the very sight of the land any more! Should he not blot it out from his creation? He did so to Sodom and Gomorrah. But, lo! he rather will purge it, and people it with a new race! I think I can see in this how *Jehovah* gave a token that even so will he deal with this whole wicked earth! He will not blot it out of creation—nay, it shall remain forever a monument of his long-suffering. He will cleanse it soon by the appearance of *Joshua* in flaming fire; and then shall it be “the New Earth wherein dwelleth righteousness!”

Even thus, also, O sinner, with thy polluted soul! Every sin and vice, and lust, and passion has had its seed in thee—if not its spring-time when it grew to flower and baneful fruit. But *the Lord*, instead of destroying thee, can cleanse and save! The *priest on his throne* comes in to thee: thou art washed! “Be holy, for he is holy!”

Vers. 22, 23, 24. “Ye shall therefore keep all my statutes, and all my judgments, and do them; that the land, whither I bring you to dwell therein, spue you not out. And ye shall not walk in the manners of the nations, which I cast out before you: for they committed all these things, and therefore I abhor them. But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I am the Lord your God, which have separated you from other people.”

pen and counterfeit seals, and a conjuror with his magical books and characters.

The Lord tells them of the inheritance he has provided for his Israel. They are to walk on the banks of streams whose verdant banks are fed upon by flocks and herds; and in climbing their rocks they are to find honey flowing forth for their use. "*Milk and honey*" are representatives of all abundance. It is a land which the Lord is not ashamed to give them. (Heb. xi. 16.) But here they are to walk in holiness—separated from other people. The former inhabitants were "abhorred" by the Lord for their sins; they are to be loved, and to love in return. Israel's land is to be a theatre whereon heavenly character and heavenly joy shall be displayed, and the eye of the Lord shall look with delight on holy deeds and holy desires. All this is to be produced by their being made to feel free grace and flowing love. They do not get the land *on conditions*. It is given *freely*; and, being given, they are then commanded to be holy. The God of grace is visibly at work here—placing them in the midst of blessing, and then saying, "Now wilt thou surely love me." "*He first loved us!*" must be the spring of Israel's obedience. What strength there must be in that spring! It is sufficient to counteract all the sinful propensities of Canaan! Sinai's loud thunder failed, but the silent love of Zion overcomes!

Vers. 25, 26. "Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean. And ye shall be holy unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine."

It is instructive to observe that God enjoins the observance of the *ritual* of worship very strictly; and this

is done with the view of severing them more completely (ver. 26) from the people of the land. The form of church government is not in any way the essence of the truth, but it is the fence around the truth. It is not the jewel, but it is the precious case that encloses the more precious jewel. Whatever form of worship is best fitted to effect this purpose is surely the best for our adoption. If people, on the other hand, are led to mistake *the case* for *the jewel*, then the great design is lost. In Popery and Puseyism, and whenever the forms of worship are such as engross the eye and the heart, *the truth* is lost, out of sight. Our unattractive Presbyterianism is a rough case in the view of many; but it certainly answers the blessed end of preventing any from resting in it as if itself were the jewel. Its very plainness leads the inquirer to go deeper in, and find the glorious view of God manifest in flesh, which it is intended to fence and guard. How uninviting to Israel these laws as to "*clean and unclean*"—and yet their observance led to humble and solid inquiry after the Holy One.

Ver. 27. "A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones; their blood shall be upon them."

This is not the same as ver. 6. This is the case of the wizards themselves, not of those who go to consult them. If found, wizards, and all of that class, are to be put to death. Israel is to remove stumbling-blocks. Israel must keep so far from the evil as even to extirpate it. None but Jehovah shall be honored.

Israel must live in open and avowed enmity with the serpent and the seed of the serpent. There is to be no compromise. And this shall throw them entirely upon

the Lord for strength. They are to wage war with Satan ; to storm his strongholds ; to crush the adder and dragon in their den ; to refuse any offer of peace on the part of their great foe. Hell would hate no portion of earth so intensely as Canaan in the days of believing Israel. And yet no region on earth was half so secure ; for the strength of heaven—the breadth of heaven’s shield, and the edge of heaven’s keen sword, became Israel’s safety. “ The Lord alone did lead him, and there was no strange god with him.” “ Happy art thou, O Israel ! O people saved of the Lord !”

Personal Duties of the Priests.

“ A BISHOP MUST BE BLAMELESS.”—1 Tim. iii. 2.

CHAPTER XXI.

Vers. 1, 2, 3, 4. “ And the Lord said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people: but for his kin, that is near unto him, that is, for his mother, and for his father, and for his son, and for his daughter, and for his brother, and for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled. But he shall not defile himself, being a chief man among his people, to profane himself.”

THE fourth verse assigns the reason why the priest is not to be allowed, like all other men, to defile himself for every relative or friend that dies. He is “*chief man among his people*” *—guardian, or superintendent of the community at large; and of course, therefore, could never be out of mourning if he were to mourn for every one in the community that died. Whereas, he is a public character, sustaining important relations to the people in their religious rites and in their approach to God.

He is, however, not to be devoid of sympathy and feeling. Nay, he is fully permitted to pour out his grief

* Not “husband,” for then אִישׁ would have been joined with בְּעַל; but like the construction of בְּ מִשְׁלָב. And so Jeremiah iii. 14, has it.

over mother, father, son, daughter, brother, and unmarried sister (who still clung to him with unweakened affection, having no husband); and of course, also, over his own wife, "his own flesh."* A priest must have feelings of deep emotion; he must resemble *Jesus*, the Antitype, weeping over his own kindred most of all, and only restrained from weeping over all by express enactment of Jehovah. A priest must have in his soul the yearning of all affection, though he give not vent to all he feels. He must not place his regards too specially on any but near relatives, that so he may feel more generally for all under his care.

Ought not ministers of Christ to be of this same mind? Oh! what tenderness is required of us! What wide compassion! An eye that will look out upon a lost world, and a heart that will feel anguish for what the eye beholds. Oh! for that mind which was in *Jesus*! Such sympathy and pity—such full tides of loving-kindness that never had an ebb. "The earth was full of the loving-kindness of the Lord." How, then, did men contrive to escape from its blessed power? Alas! they fled from the advancing tide, and stood far off, and perished. So should our ministry be—men so arrested by the love we bring them, that they can escape salvation only by fleeing from the full tide of love that would have swept away their guilt and bathed their souls in bliss. Lord, keep us from selfish joys and selfish sorrows! Teach us to live for others, and for *thee*!

Vers. 5, 6. "They shall not make baldness upon their head, neither

* Ezek. xxiv. 16-18, shows this inference to be true; for there we see that it needed an express prohibition, introduced for the occasion, to prevent the prophet's mourning.

shall they shave off the corner of their beard, nor make any cuttings in their flesh. They shall be holy unto their God, and not profane the name of their God: for the offerings of the Lord made by fire, and the bread of their God, they do offer; therefore they shall be holy."

Even when they do mourn in the instances specified, they are not to imitate the Heathen, nor conform to the usages of any who express immoderate grief. There must be no baldness, or plucking off the hair (Ezra ix. 6) in such cases; no shaping of the beard into a corner; no cutting of the flesh. Priests are doubly bound to abstain from all appearance of evil: they are his near attendants, offering "*the bread of their God*;" as if they were cup-bearers at his table, always seeing his face. And being thus near him, they have access to peculiar joys, and they may be well expected to exhibit in consequence peculiar holiness. If otherwise, they "profane his name;" they leave on other men a bad impression of Jehovah's perfections, as if such men could live (as they profess) in the radiance of them, and yet be earthly-minded men.

It is still thus with ministers of Christ.* Paul was directed to charge one such to be "no striker, not a brawler;" that is, not imitating the heathen in revengeful and angry passions; but to be "*sober and of good behavior*" (*σωφρονα, νοσμιον*). This implies an absence of all worldly conformity; no immoderate grief, like the world's, in time of calamity; no excessive or extravagant tokens of affliction even under the sorest bereavement; and no unbecoming act even when tempted by a wish to

* Not that ministers of Christ now are *priests* at all in the sense of offering sacrifice, or standing as mediators between God and the people. (See *Archbishop Whateley* on this.)—But they are servants who occupy a station in sight of the people, and are sent by God to point others to the *sacrifice already offered*.

comply with fashionable usages. The world must see the habit of our spirit and the manner of our actions to be such as might be looked for from men peculiarly set apart to minister the bread of life to others, receiving it from the master's table.

Vers. 7, 8. "They shall not take a wife that is a whore, or profane neither shall they take a woman that is put away from her husband: for he is holy unto his God. Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the Lord, which sanctify you, am holy."

The priest must not marry one whose character was not publicly known to be blameless. One that had been guilty of uncleanness, or one who has become unhallowed ("*profane*") by any other circumstance, such as by being the daughter of such a mother, or a divorced woman,—these are all forbidden him. The priest was typical in all his public acts; he shadows forth our High Priest; therefore, he must shadow him forth in his espousals. The Saviour's bride is "without spot or wrinkle," "undefiled," "the choice one of her that bare her; the daughters saw her and blessed her." (Song vi. 9.) And as he "hateth putting away" (Mal. ii. 16), therefore the priest must not marry a divorced woman. The Saviour chooses for eternity; there must be nothing even to hint to his espoused that she may again be separated from him.

In a minister there is not the same *typical* reason for care in this matter; but there is the same reason that is given ver. 8, viz., his employment before God, and the character of the God with whom he has to do, and for whom he acts. The argument of ver. 8 is this: "I am holy; and I sanctify you, my people Israel, for mine. Now, the priest is my servant in offering my bread, or

sacrifices; therefore, for my sake, since he serves me so nearly, let him be holy in your eyes." O man of God, do you hear? Do you observe what the Lord says of you? You are to be holy in the eyes of the people, in consideration of the God whom you serve. If so, oh! how watchful must you be! how circumspect! how unblemished! In regard to the special subject of ver. 7, Paul writes, 1 Tim. iv. 12, "Be an example of the believers in purity." How awful is your responsibility if you diminish your zeal, love, spirituality, by marrying one who has more of earth and a present world in her person and spirit, than of heaven and a coming eternity. It seems to be a sin in ministers, to do anything whatsoever that might leave an unholy impression on others; how much more, then, is it a sin in them to have their own frame of spirit secularized. Oh! to have the deep solemnity and unfeigned holiness of "word and conversation" (1 Tim. iv. 12) that well become servants of Jehovah who is holy, and who sanctifies us for his holy work! "Who can stand before so holy a God?" "Purer than the rays of the sun ought a minister of Christ to be," said Chrysostom. Lord, baptize us with a full baptism of the holy Ghost!

Ver. 9. "And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire."

As in the case of New Testament pastors it is written, "having faithful children that are not accused of riot, nor unruly" (Tit. i. 6); so here, in the case of the priest's family. For the conduct of the family is noticed by the world, and they lay the blame of their misdeeds at the door of their parents. There is a responsibility connected with belonging to a godly house; the privileges enjoyed

there ought to have had a blessed effect on the children. Woe to them if it be otherwise! Double woe! for thus they hinder the usefulness of their father, who loses influence in the eyes of the world if his counsels and walk have not succeeded in drawing his own family to God. This is "profaning their father's name." The daughter mentioned here was to be burnt with fire—a type of the flames of wrath, the fire that never shall be quenched. "It is impossible but that offences come; but woe to them by whom they come!"

Vers. 10, 11, 12. "And he that is the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes; neither shall he go in to any dead body, nor defile himself for his father or for his mother; neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God is upon him: I am the Lord."

On a typical account the high priest was not to conform to the usages of his brethren in mourning;—"the anointing oil being poured on his head," he was thereby set apart, beyond all others; nay, "*the crown of the anointing oil*," *i. e.*, the holy crown on his forehead (Exod. xxix. 6), placed him in a position too conspicuous as a public person to admit of his conformity to the usages of private life. The oil, and the holy crown bound around his anointed head, proclaimed him "*high priest*" between God and his brethren—an eminent type of Jesus.

The title "*high priest*" (literally "great priest") occurs here for the first time. It is given in order to show that the *rank* of the man is the reason for this law being laid down. Now, Jesus exhibited no sign of mourning for himself—never "*uncovered his head nor rent his*

clothes" because of personal bereavements; nor did he touch the dead, except to convey life back again; and even when his mother was in all a widow's and a mother's anguish at the cross, he still acted as High Priest; and while he exhibited excessive tenderness, he at the same time did so as one fulfilling public responsibilities; for, in the midst of his woes as the smitten Shepherd, he took time to recommend her to John, and then, so to speak, resumed his work of suffering. He truly was the Priest who never went "out of the sanctuary," and who "never profaned it" by the introduction of personal concerns. He ever felt the streams of the anointing oil on his head; he saved not, but hated and lost, his own life for us; he stood as entirely a substitute and surety.

Vers. 13, 14, 15. "And he shall take a wife in her virginity. A widow, or a divorced woman, or profane, or an harlot, these shall he not take: but he shall take a virgin of his own people to wife. Neither shall he profane his seed among his people: for I the Lord do sanctify him."

Here is another type of our great High Priest. His Church is espoused to him "as a chaste virgin" (2 Cor. xi. 2); and he says of her, "My undefiled" (Song vi. 9), and she says of him, "My first husband" (Hosea ii. 7). The meaning of the clause, "*neither shall he profane his seed,*" may be to this effect, that he should not allow his sons, who were to be priests after him, to marry in a way forbidden by the law, and especially not allow the son that would be high priest in his room to unqualify himself for the office by marrying any one forbidden by this law, and who was, therefore, "profane."

Christ is married to his Church in perfect holiness. "She cometh to the king in robes of needle-work"—all glorious. She was not thus fair when he found her;

but she is "all fair," "undefiled," "the choice one," when he marries her. The marriage of the lamb is on the day of his coming out of the holy place to bless his redeemed. It is a holy people he is to rejoice in; holiness becometh his house forever; no spot or wrinkle, no blemish or any such thing, appears on his redeemed when he is their Bridegroom. (Eph. v. 27.) We look for a holy heaven—an eternity wherein we shall never once think an earthly thought, or feel one desire that is less than divinely pure. The blood of the high priest's sacrifice speaks of such a demand as this; for that blood not only washes clean, but its testimony and demand are loud, and vehement, in behalf of perfect purity for the time to come.

Ver. 16. "And the Lord spake unto Moses, saying."

As it is a precept for the line of priests in all ages, "in all their generations" "(ver. 16,) the Lord does not speak to Aaron personally, but to Moses, the lawgiver; especially as these precepts bore so much upon personal capabilities.

Vers. 17, 18, 19, 20, 21. "Speak unto Aaron, saying, Whosoever he be of thy seed in their generations that hath any blemish, let him not approach to offer the bread of his God. For whatsoever man he be that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or anything superfluous, or a man that is broken-footed, or broken-handed, or crook-backed, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken; no man that hath a blemish of the seed of Aaron the priest, shall come nigh to offer the offerings of the Lord made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God."

The sacrifices are the "*bread of God*," as in other places! Can there be, in this expression, a reference to

God giving us Christ as our *bread of life*? Can it mean the “bread which is set before God, in order to be handed to us when he has examined and accepted it?” And is it to this the Lord Jesus refers, when he says, “*The bread which I give is my flesh, which I give for the life of the world?*” (John vi. 51.)

These precepts concerning the priests evidently originate in the necessity that, as being a type of Jesus, the officiating priest should be one that exhibited no blemish. The Song of Solomon may cast some light on this passage. In setting forth purity and loveliness, under figurative terms, it uses almost all the references to the bodily qualities that are found here. *Here* the defects are spoken of; *there*, the excellencies. (See specially Song v.)

If the priest were “*blind*,”* then the people would be led to misapprehend the type. He could not represent him whose “eyes are as a flame of fire.” If the priest were “*lame*,” he could not represent him whose “legs are as pillars of marble.” If “mutilated in the nose” (הַרְרָה), he could not be the type of him whose Church and Spouse has this said of her, “Thy nose is as the tower of Lebanon.” If “superfluous in any limb”—if one limb was longer than another—he could not be a proper type of him who “cometh leaping on the mountains,” as a roe and young hart. If “*broken-footed*,” he was unlike him whom his Church celebrates as planting his stately steps so firmly that his feet are “sockets of fine gold,” on which the “pillars of marble” rest. His hands

* At ver. 20, the Septuagint have “πιλλος τους οφθαλμους” for הַבִּלְלִי הַבְּעִינִי, on which the scholia of the Vatican edition, as quoted by Bos, has this somewhat quaint remark, “ὁ ἥκιστα μὲν τοῦ βλέπειν ἑσπερημενος ὑγιῶς δὲ τοῦτο ποιεῖν οὐκ ἔχων. ὅποιοι τινες εἰσιν αἰρετικῶν υἱός.”

are "as gold rings set with beryl;" and could not, therefore, admit of being represented by one "*broken-handed*." He was to stretch out his complete and entire person on the cross; the nails were to pierce his hands and feet, but yet not a bone be broken. If the priest were "*crook-backed*," then he would have represented the High Priest of the Church as inferior to the Church herself, "whose stature is like the palm-tree;" her stately figure pre-eminent. If "*a dwarf*," unable to reach up to the altar's height,* he would ill suit as a type of him whose "countenance is as Lebanon, excellent as the cedars." If in his eye were cataract, or any white spot or "*blemish*," then he is not any more like him whose "eyes are as doves by rivers of waters, washed in milk and fitly set." If he be diseased, having the "*scurvy*," or itch, or if he have any "*scab*," or tetter (רִגְמָא), however unseen by the common eye, still he is not as he "who is all fair," who has "no spot or wrinkle." If in the most secret, hidden spot of his frame, there be any blemish or defect, he can no more claim to be type of one whose Church, made like himself, is "all glorious within."

The priest must be type of Him who is to give forth his own comeliness and perfection to the sinner. O how fair is Jesus! His person all perfect; virtue floweth out of it when it is touched by a sinner's hand, even as fragrance breathes forth from the leaf of the balm-tree when it is pressed by the hand of the passer-by. And this glorious person was *the sacrifice*, as well as *priest*; "He offered up himself." (Heb. vii. 27.)

* Or if רָק means "consumptive, lean; in his make indicating decay," how unlike him who is "white and ruddy," eternally vigorous in heavenly health.

Vers. 22, 23. "He shall eat the bread of his God, both of the most holy and of the holy; only he shall not go in unto the veil, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the Lord do sanctify them."

Many think that these precepts, forbidding any deformed person to minister as priest, were, to some degree, intended to prevent the people entertaining mean ideas of God's service. They must see nothing but what would leave the impression of dignity and completeness. On this ground, it may be, as well as on the typical grounds already noticed, these rules must be kept; and any one transgressing, however zealous he might appear—any one insisting upon being allowed to minister, though bearing such defects—did, in reality, profane the sanctuary.

It is said, "*my sanctuaries*;" meaning the courts of the tabernacle, which are often called "holy" (*e. g.*, vi. 16), and the two chambers, "the holy" and "the holy of holies." Or perhaps, as ver. 23 indicates, the outer place where the *altar* stood, and the inner where the *veil* was hung, are *the sanctuaries*. The deformed priest is to be provided for, nevertheless; and, in this provision, he is to have the pledge and type of as full communion and friendship with God as any other priest. For he is to partake of "the holy things," such as those mentioned Num. xviii. 19; the heave-shoulder, also, and wave-breast, and even the "most holy," such as the meat-offering, mentioned in chap. ii. 3, and vi. 17. It was only in regard to *office* that he was to be treated as unfit. He must not presume to enter within the veil, or minister at the altar. Alas! what must they be exposed to who are conscious of being excluded by God from the ministry, and yet enter it for a piece of bread? What

do they mean? They are unconverted, they have no call, they are blemished men; yet they venture to stand forth "as though God did beseech" men by them. Alas! they shall yet feel that to be true: "*I the Lord do sanctify my sanctuaries.*"

Ver. 24. "And Moses told it unto Aaron, and to his sons, and unto all the children of Israel."

Thus, all Israel knew what sort of priest to expect. Their eyes were fixed on One who was to be "altogether lovely," who would come to supersede all type and shadow.

Household Laws regarding Holy Things.

FIRST, AS TO PRIESTS, 1-17 ; THEN AS TO THE PEOPLE, 17-33.

“BE YE CLEAN THAT BEAR THE VESSELS OF THE LORD.”—Isaiah lii. 11.

“IF ANY MAN MINISTER, LET HIM DO IT AS OF THE ABILITY WHICH GOD GIVETH, THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST, TO WHOM BE PRAISE AND DOMINION FOREVER. AMEN.”—1 Peter iv. 11.

CHAPTER XXII.

THE PRIEST AT HOME, 1-17.

Vers. 1, 2. “And the Lord spake unto Moses, saying, Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not my holy name in those things which they hallow unto me : I am the Lord.”

HERE is a general caution. The priest is to act as a priest at all times. He is to *separate himself from the holy things;*” that is, keep aloof from them at home, as if the holy things were placed away from him to show reverence. The priests at home were not to handle holy things familiarly ; they must act, even there, with deepest reverence.

Ministers may learn from this law. Ministers of God must beware of letting their spirituality be injured by domestic occurrences ; they must not let domestic comforts unhinge their soul, so as to lead them to speak of

holy things too familiarly. Ministers are specially under God's eye; he sees if they walk in the steps of Jesus in their chambers and at their studies. They must be *ever* separated to the Lord.

Ver. 3. "Say unto them, Whosoever he be of all your seed, among your generations, that goeth unto the holy things, which the children of Israel hallow unto the Lord, having his uncleanness upon him, that soul shall be cut off from my presence: I am the Lord."

If he go to the tabernacle in a careless state—unclean through some ceremonial pollution—the Lord will frown the priest out of his presence, nay, it may mean, will even deal with him as he did when Nadab and Abihu were smitten for their strange incense.

Oh, how solemn the warning here to ministers! If we go forth to minister with unholy souls! If the frame of our souls be at the moment irreverent! If it be engrossed with earthly feelings! Surely we need very special grace at all times, and yet more than all when we stand in the Lord's name. How cruel is the prayerlessness and levity of our people, when they come up to the sanctuary with easy-minded indifference. Do they not know our dangers? Do they not feel for our tempted souls? Would they not be sufferers themselves, as well as we, if the Lord were that day to cut us off from his presence. "Great fear is due unto the Lord in the meetings of his saints;" and when it is added, "to be had in reverence of all them that are about him" (Ps. lxxxix. 7), the special responsibility of ministering ones—who are "about him," as if at his hand—seems marked out.

Ver. 4, 5, 6, 7. "What man soever of the seed of Aaron is a leper, or hath a running issue, he shall not eat of the holy things until he be clean. And whoso toucheth anything that is unclean by the dead,

or a man whose seed goeth from him; or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath: the soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water. And when the sun is down, he shall be clean, and shall afterwards eat of the holy things; because it is his food."

The object of this law is evidently to keep the priest at all times, even in the private intercourse of home, vigilant, jealous of evil, abstaining from all appearance of evil. These causes of defilement have been all noticed in former chapters; some of them could be known only by the man himself, yet in the most retired situation the priest must be holy and clean. He must be the type of Jesus.

That part of the ordinance which enjoins him not to "*eat of the holy things*" in such circumstances, is to be noticed. These "*holy things*" were the portions of the sacrifices that were the priest's due. They were pledges of God's fellowship and communion. But to show that he is a holy God, he will not hold fellowship even with an accepted man, if the man regard iniquity in his heart. "If we say we have fellowship with him and walk in darkness, we lie, and do not the truth." (1 John i. 6.) He must "wash."

And it is to be observed that pollution even from "*creeping things*" was sufficient; that is, arising from the smallest causes. The eye of the Lord pierces through any darkness, and the heart of the Lord is jealous of all sin, however small.

"*Unclean till evening.*" Though an accepted man, yet he must, like Hezekiah, "walk softly." He must take time to meditate on, and feel his pollution. "O! wretched man that I am!"

In all this, the minister of Christ is addressed. Moses speaks to us also. "Be ye clean that bear the vessels of the Lord."

Vers. 8, 9, 10, 11, 12, 13. "That which dieth of itself, or is torn with beasts, he shall not eat, to defile himself therewith: I am the Lord. They shall, therefore, keep mine ordinance, lest they bear sin for it, and die therefore, if they profane it: I the Lord do sanctify them. There shall no stranger eat of the holy thing; a sojourner of the priest, or an hired servant, shall not eat of the holy thing. But if the priest buy any soul with his money, he shall eat of it, and he that is born in his house: they shall eat of his meat. If the priest's daughter also be married unto a stranger, she may not eat of an offering of the holy things. But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat; but there shall no stranger eat thereof."

Witsius (*De Vitâ Timothei*) describes a true minister in the language of the heathen Seneca, "Plus tibi et viva vox et convictus quam oratio proderit." And Jerome had said the same, "Cujus et sermo, et incessus, et habitus, doctrina virtutum est."

In his dwelling, the priest shall never set on his table anything that died a natural death, or was torn—that is, anything that spoke of death and violence. All he eats must have a savor of the tabernacle. A sin committed at his own table, by violating this rule, must be considered worthy of death. Man of God, what is thy soul's feeling at the table whereon thy food is set? Is God honored by thee there? Is there a savor of his love breathed forth by thee in presence of those who sit at meat? Doth thy spikenard send forth its smell? Is the law of thy God seen there, even as in thy public life? Remember his words: "*I am the Lord*;" "*I the Lord do sanctify them.*"

And who are the company at the priest's table, as he partakes of the holy things? "*No stranger*" shall partake of these with him; that is, no one who is not a priest.* No one who is only a sojourner, no servant hired for a time; but any inmate such as a perpetual servant, or one born in his house, may eat, being reckoned one of the family. How remarkably, by this law, does the Lord show the unity of a household, and hold up the principle that the servants are a part of it, even as the children are. What kindly treatment, what deep interest in the souls of servants, this was fitted to produce! The priest's family must be a model for the other families of Israel; so must the minister's.

If one of the family returned home—if the daughter's husband put her away or died, and she sought again her father's home—she is once more a part of the family. Formerly she was one with her husband, and so was not any longer properly a member of this family; and, if she have a child, then she is considered as having a separate household of her own. Whoever is *really* of the priest's household is to eat of the holy things, and none else. Why is this? Because it is taken for granted that the household of the priest is consecrated to the Lord more than any other household. A peculiar air of holiness is understood to be breathed there. It is a holier spot, a more deeply sacred circle. As Paul writes, "One that ruleth well his own house, . . . with all gravity." (1 Tim. iii. 4.)

Vers. 14, 15, 16. "And if a man eat of the holy thing unwittingly, then he shall put the fifth part thereof unto it, and shall give it

* זָרִי so means; had it been נָכָר it would have meant, one of a foreign place, or nation. See *Patrick*.

unto the priest with the holy thing. And they shall not profane the holy things of the children of Israel, which they offer unto the Lord; or suffer them to bear the iniquity of trespass, when they eat their holy things: for I the Lord do sanctify them."

As there was a fence round Sinai, so round the holy things given by God to the priests. If any of the common people—not priests—partook of the dedicated food even unwittingly, he was guilty. Therefore, the priests at home, when friends were present with them, must carefully watch against being the occasion of sin to others. The priests will be counted as sharing in the sin; "*profaning the holy things*;" and this they must not do, neither "*suffer any one to bear the iniquity of trespass*."

Ministers of Christ may be guilty of leading others into sin, if they do aught to create levity in the people's minds, or aught that may lessen the holy feeling of reverence toward God. If by levity at home, in handling what in the pulpit was treated very solemnly, they destroy any one's godly fear of prying into the ark, then are they exposing "holy things" to the unconscious profanation of those at their table.

The payment of "*the fifth part*," or double tithe, was fitted to teach the transgressor, that he had defrauded God of his due, and must now repay what he could. Discovered sins should excite us to be doubly zealous for the future in repairing the Lord's honor.

Vers. 17, 18, 19, 20, 21. "And the Lord spake unto Moses, saying, Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever he be of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his free-will offerings, which they will offer unto the Lord for a burnt-offering: ye shall offer at your own will a male without blemish, of the beeves, of the sheep, or of the goats. But

whatsoever hath a blemish, that shall ye not offer : for it shall not be acceptable for you. And whosoever offereth a sacrifice of peace-offerings unto the Lord to accomplish his vow, or a free-will offering in beeves or sheep, it shall be perfect to be accepted : there shall be no blemish therein."

When an Israelite, or one who has joined himself to Israel ("a stranger," ver. 18), has made a vow, or resolved to bring a free-will offering, one essential condition is that it be *unblemished*, and that it be *a male*. The "holy, harmless, undefiled one" is ever set before our eyes. The Lord does not weary of the sight ; and surely sinners may never weary of the sight of one who brings them life by his death. So, if the man brought any peace-offering, there must be no *blemish*. A holy God will hold no fellowship with man but in a blameless way ; no peace or reconciliation, except through an unblemished sacrifice. But see chap. i. 3.

Ver. 22. "Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the Lord, nor make an offering by fire of them upon the altar unto the Lord."

The glorious, perfect antitype would be misrepresented if any animal was offered that was "*blind*" (chap. xxi. 18), or "*broken*" in its limbs, or "*maimed*" by any wound, rent in any way (גָּרָרָה Gesenius) ; or "*having a wen*" (μυρμηγκιδῶντα Sept.), pimples that disfigured its form, or "*scurvy*" that made it actually disagreeable to the eye, or "*scabbed*," the dry scab making its touch polluting.

Ver. 23. "Either a bullock or a lamb that hath anything superfluous or lacking in his parts, that mayest thou offer for a free-will-offering ; but for a vow it shall not be accepted."

If given as a *free-will offering*, it showed the offerer's view of the case, and not the Lord's view, nor yet the

priest's. Hence, his presenting from his herd or flock an animal that wanted an eye, or an ear, or the like, showed, indeed, his low sense of what was due to the Lord and proper as a type; but in as much as it was done of his own free-will, to express the present state of his feelings, it might be taken with that understanding. Were it a *vow*, then it could not be received; for the priest was responsible in that case, pronouncing it suitable or unsuitable by rules that had reference to the perfection of the coming antitype. O! how different is the *free-will offering* of such an Israelite as this from God's own *free-will offering* of his Son! The Lord has measured the narrowness of man's soul; who has ever measured the unlimited fulness of the mind of God? "It is *as high* as heaven, what canst thou do? *deeper* than hell, what canst thou know? The measure thereof is *longer* than the earth, and *broader* than the sea." (Job xi. 8, 9.) Nor is his love—this one attribute—less wonderfully great in the eyes of Paul, who sought to comprehend "what is the *breadth*, and *length*, and *depth*, and *height*, and to know the love of God which passeth knowledge." If our faith were not too much straitened by our selfish, narrow nature, what might we not obtain? For Cyprian truly writes: "*Quantum illud fidei capacis afferimus, tantum gratiæ inundantis haurimus.*" (Eph. iii. 18, 19.)

Surely the *free-will gifts* of men discover their fallen, narrow souls! and placed before such a God, they make us feel, "His ways are not as our ways, nor his thoughts as our thoughts!" And what a *bondage to self* shines through these narrow gifts of men—in amazing contrast with the full-souled liberality of him who for our sake emptied his own bosom of his beloved Son!

Ver. 24. "Ye shall not offer unto the Lord that which is bruised, or crushed, or broken, or cut; neither shall ye make an offering thereof in your land."

Any mutilation was a misrepresentation of the Anti-type; and especially any castration in any of these four ways. Never in their land was such an offering to be made; or, as some render it, never was there to be even such a custom followed in their land.* The surety for us was truly man; and, as in all things but sin he was made like his brethren, there must not be even a hint in these types of any defect. And as his humanity was truly complete, so also the Lord in his dealings with us is bringing about our restoration to perfect humanity. He is so intent on this, that he says that he would not be called the "God of the dead;" he must be "God of the living," for these only are truly *men*—body and spirit. Hence his care over the type, that it hint at no imperfection. Ah! Lord, why carest thou thus for us? What has led thee to these kind designs? "What is man that thou visitest him?"

Ver. 25. "Neither from a stranger's hand shall ye offer the bread of your God of any of these; because their corruption is in them, and blemishes be in them: they shall not be accepted for you."

Some understand this as forbidding them to let a stranger supply them with animals for sacrifice, *q. d.*, take it not out of a stranger's flock or herd. But this is contrary to practice approved of in after days; as when Cyrus gave, and Darius ordered others to supply. (Ezra vi. 9.)

* However, if this last were the meaning, there would scarcely have been need for the minute prohibition of such animals in sacrifice. For who would be in danger of bringing them in a land where there were none of them?

But the true meaning is evidently, that the same rule shall hold in regard to a stranger's offering as in regard to their own. "*The stranger*" may be a proselyte, as ver. 18; or he may be such a one as Cyrus. "Neither from a stranger's hand shall ye priests offer a sacrifice of any of these maimed or imperfect animals."

The Lord must be known as "having no respect of persons," but adhering to his one way of salvation, viz., through the Perfect Substitute.

Vers. 26, 27. "And the Lord spake unto Moses, saying, When a bullock, or a sheep, or a goat is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the Lord."

This precept guards the type. The animal sacrificed must have lived a *complete time*, "seven days." For the Antitype was not to be offered in infancy, but to live the full life of a man of sorrows. As during the *six* days of creation there was time for God to unfold gradually his creating skill, so this period becomes symbolical, in a manner, of *sufficient time* to unfold and develop any purpose. Christ, our Surety, was to live far beyond infancy, tasting the world's sorrow as he breathed its air; taking time to open out the law and exhibit conformity to it all, ere his set time came that he must die.

Ver. 28. "And whether it be cow or ewe, ye shall not kill it and her young both in one day."

Some say this was meant just to discourage cruelty. No doubt it had this effect. But the typical reason lies hid, and is very precious. The *Father* was to *give up* his Son; and the *Son* was to be, as it were, torn from the Father's care by the hands of wicked men. How

could this be represented if *both* the ewe and her young were offered together? This part of the truth must never be obscured, that “*God so loved the world that he gave his Son.*” And the bleatings of the tender lamb in its parent’s ears, as it was taken from the fold, filling the air with sadness, represented the bleatings of “the Lamb led to the slaughter,” who so sadly wailed, “Eli! Eli! lama sabachthani.” And as these rules apply to domestic arrangements about what they were to carry out of their houses and folds for the altar, we see thus a picture hung up in every house in Israel of that great truth, “*God spared not his Son, but delivered him up us all.*”

Vers. 29, 30, 31, 32, 33. “And when ye will offer a sacrifice of thanksgiving unto the Lord, offer it at your own will. On the same day it shall be eaten up; ye shall leave none of it until the morrow: I am the Lord. Therefore shall ye keep my commandments, and do them: I am the Lord. Neither shall ye profane my holy name; but I will be hallowed among the children of Israel: I am the Lord which hallow you, that brought you out of the land of Egypt, to be your God: I am the Lord.”

When in their houses the first purpose was formed of offering a thanksgiving, each one must see that the purpose sprang from a thankful heart. Let none be induced to bring it because of the arguments of some of his friends, or because it might appear fitted to produce an impression in his favor among his neighbors. It must be “*at your own will.*” It must flow spontaneously from the heart.

So, also, it must not be laid by, as if you were intending to use it for a feast; leave none of it till to-morrow. Use it at the time. As the *peace-offerings* represented communion with God, reconciled to the sinner, they must

represent this as enjoyed by the sinner as his feast, his joy, his chief delight. Now, *thanksgivings* were of this class; and the offerer must not seek any *selfish* gratification on such an occasion, but must, on the spot, and at the time, offer all to his God, and in the presence of his God, satisfied with this full outpouring of his own soul to the God who pours out his fellowship in return.

Five motives are strewn on their path to constrain them to close obedience. 1. "*I am the Lord.*" This is authority employed. 2. "*I will be hallowed among the children of Israel.*" This is his holiness, and his desire to diffuse awe of his holy name. 3. "*I am the Lord which hallow you.*" Here is an appeal to their privileges as Israelites. Do you not feel that you actually are set apart for me? 4. "*I am the Lord which brought you out of Egypt.*" Here is his claim as Redeemer, who paid the price, and set free the captives. Is there gratitude in your souls? Is there sense of thankfulness for favor done? 5. "*Your God*"—as well as your Lord: his claim as Father, Shepherd, King, and whatever else there is that is tender in relationship, or beneficial in office, or sweet in character—all is summed up in "*your God!*" Who is like "*Our God?*" "*Who would not fear thee?*" (Jer. x. 7.)

The Public Festivals,

OR SOLEMN CONVOCATIONS.

“NOT FORSAKING THE ASSEMBLING OF YOURSELVES TOGETHER.”—Heb. x. 25.

“THEY CONTINUED STEADFAST IN THE APOSTLES’ DOCTRINE AND FELLOWSHIP.”
—Acts ii. 42.

“A DAY IN THY COURTS IS BETTER THAN A THOUSAND.”—Psalm lxxxiv. 10.

CHAPTER XXIII.

THE SABBATH.

Vers. 1, 2, 3. “And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, Concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts. Six days shall work be done; but the seventh day is the Sabbath of rest, an holy convocation; ye shall do no work therein: it is the Sabbath of the Lord in all your dwellings.”

THE Lord begins with *the Sabbath*. “The assemblies (מִוִּצְרֵי) of the Lord which ye shall call (by sound of trumpet, Num. x. 10) to be holy meetings, these (that follow) are my assemblies.” Of these, the foremost is *the Sabbath*.

It was with the rest of *the Sabbath* that unfallen man was blest; and that unfallen rest is thus ever presented by the Lord to man as each week revolves.

That rest was the Lord’s own refreshing rest, made

known to man, to be shared in by man newly created. The eye of God rested on his holy creation, and was refreshed; so was the eye of man to rest on the creation and the Creator, and be refreshed.*

This *Sabbath-feast* is to be ever repeated, each week—as a testimony of the Lord's good-will to have men restored to their original rest. And it is to be kept when all other feasts have finished—a type of the deep rest yet to come when earth's sins are swept away, and creation itself is restored to holiness, and the liberty of the sons of God.

It is beautifully supposed by some, that *Israel's feasts* represent the *Course of Time*—this earth's days, from creation down to the final end. The *Lamb slain* (pass-over) commences it, and the eighth day of the happy Feast of Tabernacles is its close; while *the Sabbath*, the rest—God's rest in himself, and his creatures' rest around him—both *precedes* and *follows* this *Course of Time*.

It is remarked, that “*no work*” whatever was to be done on this day; and no other festival has so strict an injunction put on it, except only *the day of expiation*. Thus, the rest in *atonement* is to equal the rest that was enjoyed in an unfallen *creation*. Is it so with thy soul, believer? Hast thou rest in God as if thou hadst never sinned? Hast thou no more conscience of sin? Was not the rest of Jesus as deep (nay, deeper might we not say?) when he rested from his agony, as was the Father's rest after creation? And thou enterest into *his* peace. Israel's *Sabbath* was to be *שַׁבַּת שְׁבִיחוֹן*, “a rest-day of rest,” a thorough season of repose from care and toil (ver. 3):

* It is a Jewish remark, that “whoever does any work on the Sabbath denies the work of creation.” (Patrick.)

so, surely, ought thine to be, even in this tumultuous world. And thy soul should keep its constant Sabbath, too, since thy work is all ended by thy risen Lord.

THE PASSOVER.

Vers. 4, 5. "These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons. In the fourteenth day of the first month at even is the Lord's passover."

The first feast is passover, commemorating their escape from Egypt. The Lord finds Israel in bondage, and makes him free, that he may serve him.

"THE LAMB SLAIN" is the first object held up to the view of Israel about to be redeemed. "Behold the Lamb of God!" is still the cry that first reaches a sinner's ear and a sinner's heart. Here is the first feast for fallen man. What grace meets the sinner! God meets him with the *Lamb*, and that Lamb is his beloved Son; and shows him in that Lamb life out of death, even life to the sinner out of the death of the Son of God. The first altar we read of exhibited a *lamb slain*; the first act of God for Israel is the slaying of *the lamb*; the first deed of the new dispensation was, presenting the *true Lamb* to the view of all, and then offering it up to God; and the first opening of the sanctuary above (Rev. iv. 1), where the coming glory is preparing, exhibits the *Lamb that was slain*, loved, adored, ruling, reigning, with all heaven gazing on him in unutterable transports of delight and thankfulness.

We should notice, however, that *a people delivered* is essentially connected with *the passover*. The lamb is not slain in vain. Behold a people going forth in perfect freedom, in the fresh joy of recent deliverance from imminent peril. A people thus escaped, cheerful, thankful,

solemn, with a heaven-ward eye, and a step lifted up to tread on Canaan's kingdom,—this is as essential to the full idea of *the passover as the lamb*. Hence, our Lord's words in Luke xxii. 16, "I will not any more eat thereof *until it be fulfilled in the kingdom of God*." The Second Coming of the Lord will exhibit the full line—the whole company—of blessed ransomed ones, saved forever from wrath, and made heirs of a glorious kingdom.

THE FEAST OF UNLEAVENED BREAD.

Vers. 6, 7, 8. "And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation; ye shall do no servile work therein. But ye shall offer an offering made by fire unto the Lord seven days: in the seventh day is an holy convocation: ye shall do no servile work therein."

We might have expected that the direction which follows in vers. 10, 11, should come in in the midst of this week of unleavened bread; but as they were then in the wilderness, not in Canaan, it is stated apart.

*The feast, then, of unleavened bread** was meant to be a continuation of the same topics on which they had begun to meditate on the passover-night. *The passover* was the *cause*, the feast of *unleavened bread* the *effects* of their deliverance from the grasp of Egypt. To a believer now, the one exhibits *the way* of pardon, the other exhibits the fellowship of God, and the holiness that follows upon pardon.

All Israel in one great family kept the first day as a "holy convocation," wherein, though they prepared food, no servile work was done. On that day they joined

* In Mat. xxvi. 17, and Mark xiv. 12, the passover is called the *first* day of unleavened bread, because of its intimate connection with it, and on *the evening* of the passover the feast did actually begin.

together in remembering their escape; the *community of believers* felt on that holy day that all alike were ransomed from Egypt, and had common joys and common remembrances of sorrow, and common reason for gratitude now. “*With all saints*” (Eph. iii. 18) they could look back on the night when they hastily bound up the *unleavened dough* on their shoulders and hastened out of Egypt. (Exod. xiii. 34.) *Unleavened bread* was thus a mark of begun deliverance.

Having thus, on the first of the seven days, mutually excited each other’s feelings, the rest of the days were spent in remembrances and enjoyments of the same things, but by each individual alone. Each day, after the sacrifice had been offered, they called to mind their *hasty flight* from Egypt in joy and fear, associating that deliverance with every crumb of unleavened bread on their tables.

But the Lord had a reason for so ordering the matter, that it should be necessary to leave Egypt before leaven was put into their dough. He thus brought out a type of the truth, that a delivered, redeemed man must shake off his former connection with pollution. His deliverance from corruption (leaven) is to date its commencement from the very hour he rises to forsake his house of bondage. And all saints rejoice to keep a feast to this effect—seeking holiness more than joy in their festivals, and rejoicing in deliverance from corruption as much as in deliverance from the bondage of Egypt. “We are redeemed from our vain conversation” (1 Pet. i. 18) as well as from our state of death and condemnation. “Purge out the old leaven.” (1 Cor. v.)*

* *The bitter herbs*, elsewhere mentioned, may have taught sorrow over

Though not mentioned at this place, it was during the time that this feast of seven days ran on that the *sheaf of first-fruits* of barley harvest was presented; thus casting in a new element of joy to the worshippers, sweetening their cup, and giving a relish to their food by the held-up prospect of abundance soon to be theirs. A *risen Saviour* and his benefits never fail to urge on the felt joy of every believer's soul; he returns ever to that pledge of plenty, "Christ is risen." But more of this at ver. 11.

On the closing day, the seventh, after each had spent the intervening space alone, there was a "holy convocation" again. Thus they fired each other's heart anew. They offered a sacrifice peculiar to the day, and rejoiced at the altar for all the great blessings they had been commemorating and receiving. The first and the last of the feast-days was thus a day of rest, for meditation on the past, and preparing for a return to ordinary duties.

THE SHEAF OF FIRST-FRUITS.

Vers. 9, 10, 11, 12, 13, 14. "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye become into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first-fruits of your harvest unto the priest; and he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the Sabbath the priest shall wave it. And ye shall offer that day when ye wave the sheaf an he-lamb without blemish of the first year for a burnt-offering unto the Lord. And the meat-offering thereof shall be two tenth-deals of fine flour mingled with oil, an offering made by fire unto the Lord for a sweet savor; and the drink-offering thereof shall be of wine, the fourth part of an hin. And ye shall eat neither bread, nor parched corn, nor green ears,* until the self-same day that ye

the lost and ruined Egyptians, and over their own sin, which exposed them to the sword of destruction.

* כֶּרֶם is used here, and chap. ii. 14, and Num. xviii. 13. This term,

have brought an offering unto your God: it shall be a statute forever throughout your generations in all your dwellings."

First notice this institution as, like the rest, bearing on the people's present state. See its reference to their harvest. It is the *barley*-harvest that is meant, for it only is ripe at passover. A *sheaf* is taken as representative of the whole harvest. It was to be observed on the *first day* after *passover-Sabbath*; and that happened to fall sometimes on the third day after passover, sometimes later. The *priest* waved it before God, along with the sacrifice of a he-lamb—intimating that even thanksgiving cannot be accepted but through blood and through a mediator. There was a *meat-offering* besides—two tenth-deals—double the usual amount, because here they are expressly offering *property* to God; and the fourth part of the hin of *wine* (the usual rate) indicates that they did all this most cheerfully, no grudging, no reluctance.* (Ps. civ. 15.) Till this was done, they had no right even to a green ear (ver. 14). How forcibly it taught dependence on the Lord! (Hos. ii. 8, 9; Jer. v. 24.) Yet how gently did the Lord thus bind fast the bonds of connection between him and his people. They must dip every temporal blessing in this fountain of life ere they ventured to use it; but what was this but sweetening it to their taste? They remembered that he who in the desert daily gave them manna, had ripened harvest for their present use. They had found it ready

for "*full ears of corn*," occurs only once elsewhere, viz., 2 Kings iv. 42. It was a term not used in common life, but appropriate to things presented for holy uses. Hence (see Hengstenberg, on the Gen. of the Pentateuch, Dissert. II.), that man of Baal-shalisha appears to have been one who intended to recognize Elisha as God's true Levite, while he refused to recognize the apostate Church which Jeroboam had organized.

* The drink-offering has been spoken of, p. 53.

on the very week of their entering Canaan. (Josh. v. 11.)

Next, view it as typical. *The sheaf* is evidently *Christ, the first-fruits* (*ἀπαρχὴ ἁγιστοῦ*, 1 Cor. xv. 23). Jesus rose on the third day after passover; and this has become *our Sabbath* ever since.* Jesus was the first-fruits. Being in our true and very nature, he rose as our head. *The Father* was waiting for his presentation—his “being waved;” and this was done when, raised from the dead by the Spirit of holiness, he stood at the opened sepulchre, no more a Man of Sorrows. His life of sorrows had that morning ripened into the full ear of bliss; and there he stood in the sunshine of eternal love. And *He* stood, on our earth and in our nature, not for himself personally so much as “first-fruits”—pledge and earnest of all the harvest; because *He* was accepted by the Lord, therefore shall *we* also be. Until He was thus presented and accepted, none of us could speak of a harvest day (ver. 14); no blessing was secured to us or free to our use.

The *first* time that the Jews ever waved the sheaf before the Lord must have been on their first entering the land. They entered and found the barley ripe for use. This was “*on the morrow after the passover.*” (Josh. v. 11.) On that day they would eat the old corn and unleavened cakes; and that very day would cut down the sheaf of first-fruits, to be waved “*on the morrow after the Sabbath.*” (Lev. xxiii. 11.) Thus the *first* employment of Israel in Canaan was *preparing* the type of the *Saviour's* resurrection, and their first religious act

* Perhaps he himself *appointed* it to be so; *ἡ κυριακὴ ἡμέρα* (Rev. i. 10) may mean this as much as in 1 Cor. xi. 20, “*κυριακὸν δεῖπνον*” means, the Supper instituted by the Lord.

was *holding up* that type of a risen Saviour. Their land was to be renowned for this wonder more than any other, —*resurrection!* and that *resurrection* implying *redemption* and *completed deliverance*. The paschal lamb in Egypt showed deliverance begun; this showed it finished.

This first *sheaf* is the pledge of *our resurrection*, as well as acceptance; or rather, of our *declared acceptance* and full freedom *by our resurrection*. Christ is “first-fruits of them that sleep.” (1 Cor. xv. 20.) It is type and pledge of our harvest—this earth’s season of ripe increase—the day for which every providence, every event has been preparing—the day for which every blast and every hour of sunshine has been ripening the wide fields—the people, cities, and hamlets of the whole world. “*Christ the first-fruits; then they that are Christ’s at his coming.*” The Lord himself will then rejoice with joy of the harvest. When Israel tasted the barley of Canaan, then were they fully sensible of completed deliverance from Egypt and from the desert. Tasting even *Marah-wells* made them know they were escaped from Egypt; but it must be receiving the harvest of the land that assured them of their complete escape from the desert. So the believing soul feels his escape from sin and the law even by the frowns of a self-righteous world, and his sorrow in the midst of its sin: that *resurrection* (of which Christ was the earnest, or first-fruits) will be his blessed assurance that every hardship of the desert also—and so every remaining mark of having come from Egypt—is obliterated and forever gone.

Thus the “*sheaf of first-fruits*” was like a “heap set about with lilies;” so many truths, so many visions of the future, so many tokens of Divine purpose begun, clustering round it when it was waved before the Lord.

FEAST OF WEEKS,

or, as it is otherwise called, “*Feast of Fifty Days* ;” in Greek, πεντηκοστη, *Pentecost*.

Vers. 15, 16. “And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave-offering ; seven Sabbaths shall be complete : even unto the morrow after the seventh Sabbath shall ye number fifty days ; and ye shall offer a new meat-offering unto the Lord.”

There is a way of viewing these feasts as containing a prefiguration of the different dispensations which the Lord has chosen for the manifestations of his ways to man. In this case, we can easily see that the coming *Feast of Tabernacles* refers to the millennial glory ; but to what do *Passover* and *Pentecost* refer ? *Passover* seems peculiarly to describe *Israel's dispensation*, it is a time of exhibiting blood poured out for the people's deliverance ; and if so, *Pentecost* may be considered as descriptive of the dispensation that followed, viz., the apostolic Church instinct with the fruits of a Saviour's death, resurrection, and ascension. Our Lord's stay on earth for forty days after his resurrection, and his ten days in heaven before the day of Pentecost, exhibited in earth and heaven the blood of Passover fully poured out and needing no more to be repeated ; and thus brought that dispensation to a close.

There were to be “*Seven Sabbaths*” running their course ere another feast came—to indicate a *full* and *complete* period, during which ordinances and services were carried on appropriate to the time. Israel's system had a full development during this passover-time.

At the close of the “*seven weeks*,” the new *meat-offering* was to be brought forward ; that is, the *first-fruits of the new, or wheaten harvest*.

Vers. 17, 18, 19, 20, 21. "Ye shall bring out of your habitations two wave-loaves of two tenth-deals: they shall be of fine flour; they shall be baked with leaven; they are the first-fruits unto the Lord. And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt-offering unto the Lord, with their meat-offering, and their drink-offerings, even an offering made by fire of sweet savor unto the Lord. Then ye shall sacrifice one kid of the goats for a sin-offering, and two lambs of the first year for a sacrifice of peace-offerings. And the priest shall wave them with the bread of the first-fruits for a wave-offering before the Lord, with the two lambs: they shall be holy to the Lord for the priest. And ye shall proclaim on the self-same day, that it may be an holy convocation unto you; ye shall do no servile work therein: it shall be a statute forever in all your dwellings throughout your generations."

We here see that the *first-fruits of wheat harvest* were to be presented on the fiftieth day after the waving of the *barley-sheaf*. But they were not to be offered in the form of a sheaf. They are to be made into *two loaves of bread*, which the priest (ver. 20) shall afterwards feed upon. A special quantity of flour, double the quantity of a common meat-offering, was to be taken from some Israelite's dwelling, and baked into loaves, and so waved before the Lord. There was to be "*leaven*" in the loaves; for they were to be loaves found among men in daily use—thereby presenting to the Lord a thanksgiving for their supply of food, even of the finest of the wheat.

But of what was all this typical? We reply, 1. These first-fruits do not seem to typify Christ himself; for then there would have been no *leaven*. 2. Neither do they seem to typify the gift of the Holy Ghost; for what is there here significant of the Spirit peculiarly? But, 3. They typify *something made out of wheat-seed*. If so, then, we find in John xii. 24, that Jesus is the *corn of wheat*; and here we will have *what was produced from that seed of wheat*. The *two loaves*, made out of the

wheat-seed, are *his Church*, which sprang from him who died; made of finer flour than the Old Testament economy (the passover economy) furnished, because the Spirit is abundantly given; taken from the common abodes of men (John xvii. 5), and becoming part of the body of our High Priest.

They are *two* in number, also; just as in Rev. xi. 3, and Zech. iv. 3 *two* is the number; an adequate number, but not *seven*; for that would have signified a complete number. It seems, too, to be *Christ's Church after he was risen*; viz., his Church founded by Apostles. Some, indeed, say that the *two* loaves point to the two dispensations of his Church—Jew* and Gentile; but the progressive order of the types is against this view. The types have shown us Christ's *dying*—the passover lamb; then his *rising again*—the sheaf waved; and now what he accomplished at Pentecost in proof of his being *ascended*. The result was, the production of a Church, in which there was leaven, or corruption, still; but which was of fine wheat, the Holy Ghost being now given.

I suppose "*Christ ascended*," might have been typified by the waving of a "*sheaf of fine wheat*," his own glorious body, when ascended, being fine wheat; but he prefers to show how that body became food to a blessed *company of souls*, whom he called to be his Church, in whom there was imperfection still, as denoted by the leaven. These *two loaves* are the fruit of the *one corn of wheat* (John xii. 24), or a *specimen* of the harvest that has sprung from that One. Look over the land, and

* There can properly be no symbolic type of the Jewish Church, for that Church itself was a symbol of what was yet to come—"good things to come."

everywhere you find the ripe wheat ready to be gathered into the granaries; even so the Church, exhibited in its beginnings at Pentecost, was to increase and spread, and be found all over earth; but all originating in Christ, the seed.

And ever to keep us in mind that our blessings, and God's doings for us, are the effects and fruits of atonement, many sacrifices are to attend this offering of first-fruits. It is meant, thereby, to keep us on earth as intently fixing our eye on the Lamb of God, as those round the throne. Hence we have here the injunction to offer, 1. A very complete burnt-offering, seven lambs, two rams, one bullock—victims of all the usual sorts. 2. The usual meat-offering. 3. The usual drink-offering. 4. A kid, as usual, for sin-offering. Then, 5. A special peace-offering. This last was to be two tender lambs, as if one along with each of the two loaves. And over these two lambs of peace-offering, the two loaves were to be waved.* The priest is thus directed to exhibit the peace between God and his Church by waving the two loaves over the two lambs! "*We have peace with God through our Lord Jesus Christ*" is the voice of the whole Church of God. The *two witnesses* on earth ever cry, "*The chastisement of our peace was laid upon him,*" as they look on the slain Lamb. "We have fellowship one with another—truly our fellowship is with the Father—and the blood of Jesus Christ, his Son, cleanseth us from all sin." Peace and fellowship through blood is the experience of every saint—the *loaves* are presented to the Lord over the *lambs of the peace-offering*!

This day was to be proclaimed a "holy convocation"†

* "*With the two lambs*" is by, "over."

† I do not see why our translators have adopted so awkward a render-

—kept like a Sabbath, excepting that work might be done, if it was not “servile work.” The reason for so specially saying, “*that self-same day*,” is, that on this occasion there was no *season* or *space of time* kept, like as at the offering of the sheaf; there was only *one day*.

The Jews say that this feast commemorated the giving of the law on Sinai; but not one word of this object is mentioned here, or in any of the passages of Scripture that refer to this feast. That idea is evidently an idea started by the Jews themselves; they did not receive it from God. And it is natural for them to adhere to it while they know not the glory of an ascended Saviour. For this feast has no meaning that can be discovered except in Him who is “gone up, and has received gifts for men.” But to us how significant! It tells of Jesus ascended, and of the proofs he gave of his ascension, in “shedding down the Spirit.” (Acts ii. 33.) Indeed, we may use these feasts as a symbolic language for the grand facts on which our hope and joy depend. The *passover* is just symbolic language for “Christ died for our sins.” The waving of *the sheaf* is symbolic language for “Christ is risen from the dead, and become the first-fruits of them that sleep.” The waving of the *two loaves* at the commencement of wheat-harvest, is symbolic language to express the words of Jesus, “Verily, verily, unless a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. . . . And I, if I be lifted up from the earth, shall draw all men unto me.” Here is the fruit of “the corn of wheat”—here are *two loaves*! a specimen and earnest of abundance beyond measure, all arising from the one

ing as we find in the text. It is quite literally rendered thus—“Ye shall proclaim, on the self-same day, a holy convocation to you.”

seed of wheat! And in due time, the Feast of Tabernacles will express to us the truth contained in the words, "The tabernacle of God is with men, and he will dwell among them;" or in the saying of the Master himself, "I will not leave you orphans; I will come unto you."

Oh, to be able to see the wonders of thy law, O God! Anoint our eyes with eye-salve. Lead us through these types thyself, as thine angel led John through the wondrous streets of New Jerusalem. Show us here the precious stones, and the fine gold; yea, let the Lamb himself be our light, as he has said, "I will send you another Comforter, and when He, the Spirit of Truth, is come, he will lead you into all the truth," even as he shall, in person, lead us yet to fountains of living waters.

Ver. 22. "And when ye reap the harvest of your land, thou shalt not make clean riddance of the corner of the field when thou reapest, neither shalt thou gather any gleaning of thy harvest; thou shalt leave them unto the poor, and to the stranger: I am the Lord your God."

See chap. xix. 9. In this manner, *love to man* was taught in these thanksgiving feasts, at the very time they taught *love to the God* who so kindly gave them their plenty.

This may be considered, farther, as a rule applicable to both harvests, viz., *barley* and *wheat* harvest—being placed at the close of the directions given for both. Now, some have thought that this *gleaning* left to the poor, in *corners of the fields and scattered up and down*, may refer *figuratively* to the remnant to be gathered, during this dispensation of the Christian Church, from Israel. I would rather apply it to both dispensations. During Israel's dispensation (barley-harvest) there were to be handfuls left to the stranger. This may be the Gentile

remnant brought to know Jehovah in that age, such as Rahab, Ruth, Ittai, the Queen of Sheba, Hiram, king of Tyre, the Widow of Sarepta, Naaman, and the Rechabites. Then, during the Christian dispensation, there have been gleanings left for Israel, now a stranger, and poor and needy, as at this day we see in the converted Jews of our own land, or at Pesth, or even in the late Bishop of Jerusalem.

A feast is coming on that will unite Jew and Gentile in equal fulness.

THE FEAST OF TRUMPETS.

Vers. 23, 24, 25. "And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work therein : but ye shall offer an offering made by fire unto the Lord."

Instead of "BUT ye shall offer," it is better, as it is more literal, to read, "AND ye shall offer."

The *seventh* month is a kind of *sabbatical month*, full of feast and fast days. It was also the beginning of their *civil year*. The Heathen kept their new year with mirth and folly ; Israel keeps his with joy and solemnity. His *new year* ever reminds him of the coming on of a period of jubilee and joy, when the Feast of Tabernacles shall be kept ; so that their new year's mirth was, for the most part, caused by the prospect of things to come.

No month opened to Israel such a scene of rejoicing as did this ; for no other had in it the *Expiation-day* and the *Feast of Tabernacles*. Hence, it is very probable that this month's *Feast of Trumpets* was "the *joyful sound*" referred to in Ps. lxxxix. 15, "Blessed are the people who know the joyful sound" (תְּרִיבָהּ as here).

Where else are there a people who know at once of full *atonement* and of the joy of *tabernacle feast*, present acceptance and future glory? At the same time, the “*joyful sound*” might equally refer to the silver trumpets which summoned the people to *all* the solemn services of this chapter. For Num. x. 7, 8, proves that they were sounded on occasion of each of these solemnities, though more especially on “the *Feast of Trumpets.*” The people who know “justice and judgment, mercy and truth,” all harmonized, enter fully into the blessedness of this joyful sound.

But why is it called “*a memorial?*” What does it keep in memory? Some say it kept the *Creation* in memory, being the first day of the common year,* as Abib—the passover-month—was the first day of the sacred year, celebrating *redemption*. If so, it might be held as a memorial of the “sons of God *shouting for joy*” at the world’s foundation; for the original word is the same as that used for “*the glad sound,*” and “*the blowing of trumpets.*”† And we might take into view, also, the suggestion of others, that the *trumpet-sound*, which so often is connected with the voice of God (e. g., Exod. xix. 19; Rev. i. 10), was a special memorial of God having, in those days, spoken with man—a sound more joyful far than all the shouting of the sons of God.

But I rather think this feast was a *memorial* in another sense. We read of a *memorial*, chap. ii. 9, in the sense of something taken or done to keep in view what was lying in sight, though not brought forward. In Leviticus, the term “*memorial*” does not mean the keeping

* Exodus xxxiv. 22, speaks of it as happening “in the end,” or rather “at the revolution of the year;” הַקֹּפֶת הַשָּׁנָה.

† It is קָרָעָה, Job xxxviii. 7.

in memory of a thing past. Many have erred from overlooking the sense of the term. It is, in fact, a ceremonial or tabernacle term, signifying something done in order to call attention to something yet remaining. It should be rendered, "*a reminding*" of something present, or of something just at hand ; rather than "*memorial*," which suggests the past. In Hebrew, the term is זָכָרוֹן, from the same root as הַמְזַכְּרִים, Isaiah lxii. 6, "Ye who are the remembrancers of the Lord," reminding him of what is to be done. So, also, Exod. iii. 16, "This is my name forever, and my *memorial*" (זָכָרִי), q. d., to remind my people of what I still am, and may be expected to do. So also, Acts x. 4, "Thy prayers and thine alms are come up for a *memorial* before God"—to remind him what to do for thee ; every prayer and every giving of alms *called the attention of God* to the centurion. The word may, in other connections, call attention to *the past*, but the above is sufficient proof of its very usual sense in calling attention to things coming on, and not yet actually arrived. Now, it was in this sense that *Maimonides* understood this *Feast of Trumpets*. It awakened (he thought) the people to repentance in prospect of the Day of Expiation. It has, indeed, been objected to this view,* that הַרְוֵצָה always signifies a joyful sound, and so could not be used in prospect of such a solemn fast. But the objector forgets that that solemn day was not merely confession, but pardon also, and introduced the most joyful of all feasts, that of Tabernacles.

It was, then, a feast whose object was to rouse all Israel to joyful expectations, and summon their attention. The silver trumpets ever sounded a glad note,

* See Jennings, "Jewish Antiq."

they being in reality *the voice of God* uttered to Israel. Whensoever these silver trumpets sounded, whether to proclaim a solemn sacrifice, or to call out Israel to the battle-field (Num. x. 7-20), their utterance was *the voice of Jehovah*, saying, "Come, my people." Even as the trumpet on Sinai indicated God speaking; and as Christ's voice in Rev. i. 10, was heard as if a trumpet sounded; and so "the last trump," or the trump at the close of all things, shall intimate what is written in Ps. l. 3, "Our God shall come, and shall not be silent."

This feast, therefore, is to be considered as God's solemn call to attention in prospect of the very special causes for joy in this month. In short, it is just the symbolic language for that word "BEHOLD," which prefaces many a New Testament call in regard to the same truths. "*Behold!* the Lamb of God which taketh away the sins of the world"—the expiation day is at hand. "*Behold!* the Bridegroom cometh!" the day of joy is at hand—the feast of fat things.

There were several sacrifices (Num. xx. 1-10) offered on this day; but we are not called on here to specify them. Indeed, they were no way more special than others of a similar kind, offered on other solemnities. It was the *trumpet-sound*, heard from morning to evening, that was peculiar to this feast. On other occasions, the trumpet blew once or twice; but on this day they blew all day long; and this is the special meaning of Ps. lxxxii. 3;* not to every new moon, but to the new moon feast of trumpets in this one month—"our solemn feast day."

* Ps. lxxxii. 3, "Blow trumpets at new moons." If it be asked why is not the monthly festival of new moons noticed in this chapter, the answer is—there were additional sacrifices offered on the day of the new moon, but it was not set apart in any other way. It was not a Sabbath-day.

What a God of love have we ! He calls us to bliss. If there be one time more blessed than another, then we find that to that time he calls our special attention. He would have our whole soul engaged in the enjoyment of those special prospects presented to our eye and heart in the coming feasts of fat things that follow the great day of atonement, as well as to atonement itself. He calls us to the contemplation of both—that we may find holiness and happiness together.

Does not all this lead us at last to the true significance of this *Feast of Trumpets* ? It is the grand type of the *preaching of the Gospel*. *The Gospel* is God's voice ; “see that ye refuse not him that speaketh.” (Heb. xii. 25.) It declares both the *sufferings* and the *glory* of the Saviour—both the day of atonement and the feast of tabernacles. Or, we should rather say, it signifies the cry and testimony of God by a host of witnesses age after age ; all of them sounding the silver trumpets and saying, “Repent, for the kingdom of heaven is at hand.” *Passover* represented Israel's dispensation ; *Pentecost* represented the Christian dispensation. But this month's feasts are to unite and blend both. Hence, it begins with a feast that sets forth God's voice of love and warning under both dispensations. “How often would I have gathered you !” is equally true of God under both dispensations.

The interval between this feast and that of the atonement-day and tabernacles may be typical of the short time near the close of all, when it would almost seem as if God had spoken in vain. Jew and Gentile have in turn been tried, and have in turn rejected him. When the Son of Man cometh, shall he find faith on earth ? But this shall soon be followed by the breaking of a

glorious day, when there shall be true mourning over sin, and then an universal scene of holy joy.

THE DAY OF ATONEMENT.*

Vers. 26, 27, 28, 29, 30, 31, 32. "And the Lord spake unto Moses, saying, Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. And ye shall do no work in that same day; for it is a day of atonement, to make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do no manner of work: it shall be a statute forever throughout your generations in all your dwellings. It shall be unto you a sabbath of rest, and ye shall afflict your souls; in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath."

This special day of humiliation and atonement has been fully spoken of in chap. xvi. In vers 27, it is "A day of *הַכַּפּוּרִים*" expiations—atonements. It is remarkable that the chief view of it given in this place is that of its being a time for "*afflicting the soul.*" We can perceive a propriety in this view. This *afflicting of the soul* withdrew the man from earthly joys; the world and its scenes faded away while he contemplated his guilt, and the wrath of his God, and then the atonement provided by God. His afflicted soul is weaned from earth. In this manner, preparation is made for the holy joy of the feast of tabernacles.

Sorrow for sin seems to be like the rough sand that a man uses to rub off rust from iron; sorrow searches

* Called by way of eminence *יְוִמֵי* among modern Jews. Bengel has an idea that is at least interesting, viz., that this day of atonement may have been the *anniversary* of THE FALL.

and rubs sore on the soul, but at the same time effectually removes what cleaved to the soul before. The vessel is thus rinsed of the flavor of former wines, and left quite clean for the new wine of the kingdom. *Sorrow* does not take away the *sin*, but it takes away the taste for it, and the pleasant taste of it; it does not empty out the vessel, but frees the emptied vessel (the pardoned soul) from the former relish it had for earth. It is thus that the Lord's children pass through fire and water to the wealthy place. For this reason it is that their souls are tried with spiritual griefs and outward tribulation. It makes the joy of the Lord the fuller and sweeter to them.

The evening of the day, or rather, the afternoon of it, bathed their souls in the refreshment of pardon and assured acceptance. And is not this also a preparation for the joy of the kingdom? It is by these beginnings that the heart is tuned for the day of universal gladness at the Lord's appearing. By these beginnings are their souls fashioned into the feelings of heaven.

THE YEAR OF JUBILEE

Might have been expected to come in here. For it began on the evening of the day of atonement. The *joy of jubilee* followed up the ceasing from all other joy. But, as this feast occurred only once in every fifty years, it is not taken in here among the annual feasts, but is delayed to a separate place. See chapter xxv.

THE FEAST OF TABERNACLES.

Vers. 33, 34, 35, 36. "And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the Lord. On the first day shall be an holy convocation; ye shall do

no servile work therein. Seven days ye shall offer an offering made by fire unto the Lord: on the eighth day shall be an holy convocation unto you, and ye shall offer an offering made by fire unto the Lord: it is a solemn assembly; and ye shall do no servile work therein."

These verses do not fully describe the feast of tabernacles, but only show its place among the other feasts. It is peculiarly marked; for this notice of it is given as if to sound the note of preparation; then, verses 37, 38, declare that when this feast shall be over, all the feasts of the year are over. It is like the manner of annunciation in Rev. x. 7. "In the days of the seventh angel . . . the mystery of God shall be finished"—thus raising high our expectation of it, ere it is itself formally declared. And hence it is, probably, that vers. 37, 38, come in here.

Vers. 37, 38. "These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt-offering, and a meat-offering, a sacrifice, and drink-offerings, everything upon his day: beside the sabbaths of the Lord, and beside your gifts, and beside all your vows, and beside all your free-will offerings, which ye give unto the Lord."

Is it not an instance of the love of the Holy Spirit that he should so frame the language and manner of a passage as to call special attention to what is most joyful? He dilates on scenes that are peculiarly gladsome throughout all the prophets, e. g., Isaiah xxxv. and lx., Rev. xxi. And so here; for verses 37, 38, shut up the passage, finishing the enumeration of facts and giving a general review, saying, "These are your feasts, and these include the offering made by fire, אֲשָׁה, and the whole burnt-offering, זֶלֶה, and the bread-offering, מִנְחָה, and any bloody-sacrifice, זֶבַח, drink-offerings, and every day's provision, and Sabbaths, with all the occasional gifts, vows,

and free-will offerings." Immediately after this the pen of the ready writer returns to the feast of tabernacles. "*Surely*," says he (using נָס a word used in stating strong convictions, or things that have good reason in their favor, as Ps. lxxiii. 1), "*Surely* ye shall keep the feast of tabernacles" (ver. 39). He seems to hasten back to that scene of joy and glory, and, now that all other things are despatched, to dwell leisurely upon this alone.

Vers. 39, 40, 41, 42, 43. "Also (surely) in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath. And ye shall take you on the first day the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days. And ye shall keep it a feast unto the Lord seven days in the year: it shall be a statute forever in your generations; ye shall celebrate it in the seventh month. Ye shall dwell in booths seven days: all that are Israelites born shall dwell in booths; that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God."

As it was said of the day of atonement that "A man had never seen sorrow who never saw the sorrow of that day;"* so, on the contrary, it was said of the feast of tabernacles, and especially of its last day, that "He who never saw the rejoicing of drawing water, never saw rejoicing in all his life." It fell at the time of vintage, and when all kinds of increase were gathered in. It was, however, apt to be a rainy month; it was not in itself the best suited for dwelling in booths. Hence, the Jews say that this season of the year was fixed upon as being

* "Rightly to feel sin is the torture of tortures."—LUTHER.

on this very account the better fitted to show that they acted from regard to a divine command.* Had it been in spring-time, it might have been thought the suggestion of natural feeling.

One object of it was to keep in memory Israel's dwelling in tents in the desert, while their God dwelt among them in the pillar-cloud. They were to realize these past times in their imagination, and have a vivid view of the scene, viz., *their God over the tents of Israel*, while as yet Israel wandered from place to place (2 Sam. vii. 6), *journeying with them*. In this manner it was a most fitting type of the yet better dwelling among men of the same God, in the latter days, when "his tabernacle shall be with men" (Rev. xxi. 3), and *the Lamb* shall lead them to living fountains of water.

During the seven days they dwelt in booths. They made booths out of the various trees wherewith their land abounded; they did not only carry the boughs in their hands, they also formed them into tents or booths. For so Nehemiah viii. 15, 16, states very plainly, adding, "to make booths *as it is written*," that is, according to the original intention of the command. From Nehemiah viii. 15, 16, we infer that "the courts of the Lord's house" were the heart of the scene.

Imagine the scene thus presented to the view. It is an image of paradise restored—the New Earth in its luxuriance during the reign of righteousness, and peace, and joy. "*Every goodly tree*"† furnishes its boughs for the

* See Patrick, ad loc.

† The Jews limit this to the *citron*; but this is a mere tradition of men. The words mean any tree whatsoever that was attractive and goodly. Jahn says, "Any noble tree, such as the palm or the *malum Punicum*." So Rosenmüller.

occasion. The *palm*—so especially used in after-days to be a token of triumph, and a symbol of Judah's land—the *palm* is first mentioned. Besides, it is the tree that had oftenest sheltered them in the wilderness, as at Elim, being one of those that grow even in the sandy deserts. Then; the “branches of *thick trees*,” or, “of *bushy thick-twisted trees*,” such as the myrtle—thus plucking some boughs from the lower thickets, as well as from the lofty palms. In Nehem. viii. 15, the *myrtle* is noticed by name. Next; the “*willow*” from the river side, hanging its boughs over the brooks of water, as if to shade them for Israel's sake from the scorching heat. There were also “*the olive and the pine*” (Nehem. viii. 15), the former representing the species that served for Israel's domestic uses, and the latter those that supplied public necessities; the one yielding its berries, the other its massy beams. All these, and any other such,* were used on this joyful occasion. The booths so formed exhibited the scene of a world clad in rich, luxuriant verdure; men dwelling in peace and sending up songs of praise amid every token of fresh and lively joy. Some have fancied that they can discern more still, as they gaze on these booths of every bough: they think they see the love of the God of Jeshurun pictured forth as being noble and lofty in its bearing, like the *pine* or *cedar*; fragrant and sweet as the *myrtle*; triumphant over all obstacles, like the *palm*; full of richness, like the *olive*; and like the *willow* of the brook, it bends over the children of men, and over his own Israel above all, in lowly condescension. But, at all events, this is implied in the scene taken as a whole. For here is

* “Any of the fine trees then in bloom,” says Rosenmüller.

Eden restored, a fit abode for Him who shall dwell among them.

The eighth day was reckoned the great day of the feast, as is said in John vii. 37. It was the day when the *ingathering of the vintage*, and all other fruits (Exod. xxiii. 16), was completed. It thus combined in it the "joy of harvest" and the "shouting of them that tread the wine-press," with the gladness peculiar to the feast itself. But the *Jews*, not satisfied with all this, added the ceremony of drawing water from the pool of Siloam, to represent the water out of the smitten rock in the desert; and in pouring out this pitcher of water on the temple, so great used to be the joy, that it became a proverb, "He who never saw the rejoicing of drawing water, never saw rejoicing in all his life." But this addition to the feast betrays, I think, a sad truth concerning Israel. They rested in the type and shadow, and sought their full joy from the mere feast and its gladsome ceremonies, instead of looking through these rites to the future. Hence, they were disappointed; they were not fully satiated with joy; they felt an emptiness left, even after all the ceremonies of this day of joy. Attempting, therefore, to make the shadow more substantial, they invented the *drawing of water*, to see if thus they might get more to complete their longing. Poor Israel! This feast is but a type, it is not thy heaven. The true Feast of Tabernacles is kept when the Son of the Blessed, who dwelt in the pillar cloud, shall dwell as *Immanuel* among us. And Jesus intimated this when, at the very moment in which the water was poured forth, and Israel were vainly trying to expel all sadness from their spirit, he lifted up his voice, and said, "If any man thirst, let him come to me and drink." (John vii. 37.)

• So natural to a Jew was the connection between joy and this feast, that Peter, on the hill of transfiguration, no sooner felt the strange, surpassing joy of the scene, than he seems to fancy, “This is the day of the Feast of Tabernacles.” He fancies himself and his two brethren to be already dwelling under booths or tabernacles, when, lo! their joy is increased by the presence of three strangers who have come up among them—the Master, and Moses, and Elijah. He proposes to detain these, by twining booths for them also (Mark ix. 5), and so retain the exquisite joy which their presence caused; for his cup was running over. In all this we see, probably, a dim hint of the truth, viz., that the coming of Jesus shall indeed be the true time of the Feast of Tabernacles, and his presence the true source of that day’s overwhelming bliss. Peter spoke confusedly; but his confused words are recorded, because in his very confusion he was led to utter more than he really knew or meant. It is when the Lord shall come in his glory, and his kingdom has been set up by him in power (Mark viii. 38; ix. 1), that the antitype of the Feast of Tabernacles shall arrive. Then is earth to be clothed with its new-created loveliness (Isa. xxxv. 1, 2), the very “trees of the wood rejoicing before the Lord” (Ps. xcvi. 12). Then shall Jesus give the thirsty all their desire, and they shall sorrow no more at all. “He that sees not the rejoicing of that day shall never see joy at all.”

And the many sacrifices offered during these seven days (see Num. xxix. 12), all pointing to the *Lamb of God*, may intimate that *Jesus* shall be the chief object of delight in all that feast. It shall still be “*Master*, it is good to be here.” Outward glory shall be like the case of a telescope, all intended to direct and fix the eye

on the Master himself. “Lo! this is our God, we have waited for him.” The decrease of the sacrifices (one a day), as the week went on (Num. xxix.), may indicate that there will be always less and less need to point the redeemed to Jesus as the sum and centre of all; they will be so entirely satisfied of his being so—so completely bent over to entire oneness of feeling with him. It will become their only nature—the only thing natural to them—to find Jesus their all in all. Oh, what are men who are “without Christ in the world!”

The close of this season is called, in ver. 36, a “solemn assembly.” This is the eighth day, already mentioned above; but we notice it here again. The word is peculiar, *יָצַרְתָּ*, “day of restraint,” or rather, a day of closing and shutting up. It is applied to the close of the Feast of Unleavened Bread (Deut. xvi. 8), and perhaps ought always to be thus understood, viz., as denoting *a solemn close*.* On the eighth day, Israel returned to their houses, and rejoiced there. And some suppose the final state, *after the days of Christ’s kingdom*, may be hinted at here—“the ages to come”—the undescribed, unknown, but unutterably blessed eternity after the Thousand Years.

THE CONCLUSION OF THIS SUBJECT.

Ver. 44. “And Moses declared unto the children of Israel the feasts of the Lord.”

The Lord thus testifies that Moses was faithful, to the letter, in all he was commanded to do; and leaves us with an example before our eyes of true adherence to the

* Joel i. 14, signifies, “Hold the most solemn assembly you can, like the closing day in any of your feasts.” Josephus uses “*ἀναβολή*,” a word formed from this, to denote the close of the Feast of Pentecost.

revealed will of our God. If we would at length enter into these happy scenes, let us be as Moses was in his generation. Let us follow the Lord fully. "O that thou hadst hearkened to my commandments; then had thy peace been as a river, and thy righteousness as the waves of the sea."

Duty of Priests

WHEN OUT OF PUBLIC VIEW IN THE HOLY PLACE.

“THAT THOU MAYEST KNOW HOW THOU OUGHTEST TO BEHAVE THYSELF IN THE HOUSE OF GOD, WHICH IS THE CHURCH OF THE LIVING GOD.”—1 Tim. iii. 15.

CHAPTER XXIV. VERS. 1–9.

DUTY OF THE PRIESTS IN REGARD TO THE GOLDEN CANDLE-STICK.

Vers. 1, 2, 3, 4. “And the Lord spake unto Moses, saying, Command the children of Israel that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually. Without the veil of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning, before the Lord continually; it shall be a statute forever in your generations. He shall order the lamps upon the pure candlestick before the Lord continually.”

HERE are some directions referring neither to the priest's public duty, nor yet to his domestic, but to his official duties when withdrawn from the sight of men in the holy place—what may be called his *private official duties*.

The people are to bring the oil. Asher must send up to the holy place the produce of his olive-trees, and every

Israelite must learn to feel an interest in the unseen work of the sanctuary. And not only must they bring it—they must bring it “pure,” clear and unmixed, and “beaten,” prepared with care. By thus prescribing to the people the duty of bringing the oil for the lamps to the priests well prepared, they were made to feel that they, as much as the priests, had an interest in the transactions of the holy place. It was equivalent to a declaration that the seven-lamped candlestick burnt there for them. And so it did. That golden candlestick, with its seven lamps at the end of the seven branches, was a type of God’s Church standing in Christ (He is the shaft of gold), and supplied by the Spirit with light and life; or, to put the same truth in a different form, it was Christ holding up his Church (the seven branches), while the Holy Spirit was the indwelling light and life of each. Each Israelite had, therefore, a special interest in these lamps.

They burned “*continually*” (תָּמִיד), that is, from day to day, like the “*continual burnt-offering*,” or daily sacrifice.* The lamps were kindled every morning at break of day, and burned till evening. At evening they were trimmed again, and burned on till the dawn of day. Hence we find in 1 Sam. iii. 3,† it was *set in*

* It has been remarked, that 2 Sam. ix. 7, 13, is an instance that explains the true force of תָּמִיד. Mephibosheth ate bread at David’s table “*continually*.” Hence some explain 1 Thess. v. 17, as nothing more than “Pray at stated times without allowing interruption.” But that passage includes much more, viz., a frame of mind which never felt indisposed for prayer.

† In “The Tabernacle of Moses,” by Rev. W. Mudge (a very excellent and refreshing work), this passage is quoted as proving the spread of corruption in Eli’s days. But it is not so, if our view is right; and Witsius (De Mysterio Tabern.) maintains the view we have given.

order at sunset, that it might burn till the oil was exhausted; and when they found it gone out *in the morning*, they *set it in order* again for the day, and it burnt till evening. It was allowed to go out for want of oil and trimming, in order to teach our need of, and dependence upon, the Holy Spirit for every moment's light and life, and upon the priest's care—even the watchful care of Jesus. "*Order them from evening till morning*," points to a yet more special point. They burned during the night, *until* near the dawn, as a type of the Church giving light, but getting very dim as the daybreak approaches. Perhaps the burning during day might signify the need of another light than the blaze of nature, even at its noon.

The candlestick stood "*pure*" (i. e., its golden shaft and branches kept ever free from what might dim their brightness), in the holy place, on the outside of the veil that hung between to divide this place from the *holiest of all*, where stood "*the testimony*."*

Let us turn aside for a time to view more leisurely this great sight. We on earth are interested in it; for it stands not in *the holiest of all*, which is heaven, but in *the holy place*, which represents spiritual or heavenly things enjoyed on earth. True, it speaks primarily to Israel; for his is the one candlestick with its seven branches, giving light in a dark world. But since his day, this same figure or type has been used by Jesus—our High Priest after the order of Melchizedec—to repre-

* קְהֵנִית. Is this word specially a name for *the ark*, wherein *the law* was deposited, and which so testified to the law's demands, and magnified it, by the blood sprinkled above? Out of that closed ark, when so sprinkled, a voice was proclaiming the lawgiver's holy, holy, holy name in accents of love. And this is *the testimony* needed by a sinner.

sent his scattered churches among the Gentiles. (See Rev. i. 20.) What, then, did Israel see in the golden candlestick and its lamps?

Did they not, first of all, see, as it were, *the true vine* spreading out its many *branches*? They saw seven branches proceeding from one stem or shaft, each branch adorned with “knots and flowers.” The massy shaft upheld the whole—the *seven-fold*, or complete, array of branches. Next; whether or not they knew it, it is revealed now, Rev. iv. 8, that the *seven lamps* of fire were typical of the *seven-fold Spirit of God*.

How beautiful the truth exhibited here! *Christ is the golden candlestick*. He bears up all the branches; every Church and every member would give way, and fall with a crash to the dust, if he were to withdraw his upholding strength. Flowers, light, oil, are first in him, and belong to his Church because it stands on him. Were Christ to sink—had he sank in Gethsemane—then all would have sunk! *Enoch's* three hundred years' walk with God, *Moses' forty days' and nights' communion*, *Abraham's sacrifice of Isaac*—all the graces, holiness, beautiful walk, of all the saints in Old Testament times, would have availed nothing had they not been on the *golden shaft*. To him, therefore, we ever sing, “*To him that is able to keep you from falling.*” (Jude 24.)

The olive-oil feeding the flame of every lamp is the Holy Spirit. In 1 John ii. 27, “*The anointing*” is the work of the Holy Spirit; and in Rev. iii. 1, Christ is represented as giving the Holy Spirit, who is *the oil* to each candlestick. All *light* was from the pure oil; all grace is from the Spirit, and Christ pours in the Spirit to his own, as the priest poured oil into the lamps, “from

morning to evening, continually." Without oil, the wick of the lamp would be extinguished in noisome fumes, after a short blaze; without the Holy Spirit, the Church and every member of the Church, would sink into darkness like that of the world around them, and their profession would only leave behind most offensive remembrances. Thus, then, is Jesus giving out the Holy Spirit to his Churches.

The priest setting the lamps in order daily represents Christ causing his people daily to receive and give forth light and life. In the midst of a dark world, believers are set up as lights. See Phil. ii. 15; Matt. v. 16. They should be as the Baptist, "burning and shining lights." They should be representatives of Christ himself, who "shone as the light in darkness." And they must shine—1. *Not by natural gifts, but by grace.* There must be the beaten oil, pressed out of Israel's olive-trees; not merely talent, or natural fervor and benevolence. 2. *Clearly.* There were golden snuffers for these lamps, and the use of them was committed to the priest who went in to set things in order. Believers must have their gifts and graces stirred up, so that there be no dulness, indecision, languor. When you feel a little pride stealing in, or love of praise, or fondness for comforts, or earthly cares, go then, believer, to the priest; let him dress the lamp. 3. *Constantly.* Every day in succession shine as before; *never* hide the light. If there be a place where it is not duty to speak, yet there is no place where it is not duty to think and feel for God. 4. *Calmly;* for the light of these lamps did not sputter as it burned. The oil was pure. Believers must have the lamb-like spirit of Jesus, putting away all admixture of human temper; not reproving with the heat of human

passion, nor harshly upbraiding the obstinate sinner, not impatient or hasty or fierce, even when enormous wickedness and deceit appear. A calm light generally shines full. 5. *In the face of the world.* Cast your light fair on the world's sins, that they may see them. Point out their ungodliness, their lawlessness, their unbelief. Reprove their acts of Sabbath profanation. Check them when they swear in your presence. Bear your testimony where the truth is denied in your presence. Never be afraid of dazzling the world with too much light; but plainly show them that they are wholly sinful, wholly ruined, wholly helpless; and speak of a present, immediate, free, full pardon in the Saviour. 6. *So as to show the golden table and the golden altar.* The light of the candlestick did so. Was not this pointing the eye to Christ, *who died and who is risen?* The bread on the table is Christ who gave his life for us; the golden altar and its incense is Jesus exalted and accepted. Here is full salvation. 7. *As if you alone were responsible for the enlightening of the dark world.* The candlestick was the only light; so is the Church. And let every member feel responsibility. Perhaps if *you* shine not, some soul shall be left forever in darkness. If one lighthouse on the sea-shore were obscured, how many ships might be lost in consequence; especially if formerly that lighthouse used to direct to the haven. Oh! then, how many may perish if you backslide and shine not as before! This is *our* time for *shining*. When Jesus comes, his light will dim ours; we shall shine with him, but our privilege of bringing others shall be ended. When the sun rises, the vessel needs no more the help of the beacon light.

Lord, give us the light that shineth in the dark world,

and make us shine ourselves, till the day dawn and the Daystar arise, whose beams shall gladden and sanctify our hearts to the full.*

DUTY OF PRIESTS IN REGARD TO THE GOLDEN TABLE.

Vers. 5, 6, 7, 8, 9. "And thou shalt take fine flour, and bake twelve cakes thereof: two tenth-deals shall be in one cake. And thou shalt set them in two rows, six on a row, upon the pure table before the Lord. And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the Lord. Every Sabbath he shall set it in order before the Lord continually, being taken from the children of Israel by an everlasting covenant. And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the Lord made by fire by a perpetual statute."

The name appropriated to these loaves was לֶחֶם הַפָּנִים, "show-bread," or *the bread of presence*; † that is, bread fit to be, or honored to be, set in the presence of the King of Jeshurun. 1. It was set before God in the holy place, just as the incense on the golden altar was offered to

* In 2 Pet. i. 19, there may be a reference to the candlestick that shone in the holy place. As it continued to be used until the Lord Jesus came, and a Church of living souls had received his healing beams into their hearts, so shall his *word of prophecy* continue to light the steps of his Church until their Lord come again and substitute *himself for the word*. The force of "In your hearts" may be this: "Until those hearts of yours, which at present receive the word that tells of Him, shall be shone upon by Himself."

† The article הַ in this connection defines *the bread*, according to that rule of Hebrew grammar which says, "that when a compound idea, represented by one noun following another in the genitive, is to be expressed definitely, it is done by prefixing the article to the noun in the genitive." It is not "bread of *the* presence," but "*the* presence-bread. So Isa. lxiii. 9, is simply, "His *presence-angel*." No doubt "*presence-bread*," and "*presence-angel*," were similar to Esther i. 14; 2 Kings xxv. 19, who would be called by the name "*presence-men*," *q. d.*, fit to stand, and honored to be, in presence of the king.

God. It was thus a type of *Jesus*, on whom the Father's delight was placed with infinite complacency, so that he might be said to be the food of heaven, He on whom God feasted with delight. And thus was represented the truth, "God gave his only-begotten Son." It has been beautifully said, "Every sigh of Jesus was a crumb of imperishable bread to us." (Mudge.) 2. *These loaves stood on a pure, golden table*, or a table made of Shittim-wood, overlaid with gold. Now, these materials were the very materials of the ark, expressing *Christ's person*, viz., his humanity that never saw corruption (Shittim-wood), and his glorious Divinity (gold shining like New Jerusalem streets). Is not this to teach that the food of our souls is the Son of Man from heaven; his person presenting his finished work to us in its ready, complete adaptation to our souls? 3. The *twelve loaves* exhibit this truth, that for each name on his breastplate the high priest has a full supply. And hence not one of these shall perish. At the same time, the supply for each was superabundant; it was two tenth-deals, two omers. Now, that was double the quantity for one individual's wants. When manna fell, two omers was provision for two persons. As if to teach that there is a sufficiency in Jesus so great, that far more than ever come could be supplied out of his abundance. Yes, sinner, you may not know that your name is on his breastplate; but this you do know, that there is plenty on his table to satisfy you, and a welcome withal to you when you go to take it. You will cease to crave sooner far than He will cease to give. The blame of your perishing will never lie on the insufficiency of the provision. And, inasmuch as all this was managed by *a priest*—inasmuch as it was the priest's duty to see that these loaves were ever there in

their place—inasmuch as no hand but a priest's must touch that bread, does it not seem to say, that this provision is all for *sinners*; not for the holy and righteous, but for perishing sinners? 4. *It was renewed weekly.* Thus it never moulded. It was fresh at all times. For so is the Antitype, ever fresh to us, as truly as in apostolic days. He never waxes old; this food never moulds. You may get the same joy in believing on him, the same peace, the same assurance that were found in apostolic days; and may be moved with the same love and zeal and holiness, by feeding on the same primitive food. 5. And yet more: it will be on the morning of *the Sabbath*, the seventh thousand year of earth, that He shall be set gloriously before his people in fresh fulness.

They were set in two rows (ver. 6) on the table. This was the most convenient position; and the priest standing before them would thus appear one who had full occupation for both his hands, a busy, ever-busy priest, opening his hand liberally to supply the hungry through all the tribes of Israel.* Besides all this, Dr. Owen's idea seems true, that in reference to the curse of the ground, Israel was taught how *their food* would be *blessed*.†

The *frankincense* (ver. 7) on the top of each row was similar in use to chap. ii. 15, 16. It denoted acceptance,

* In 2 Chron. iv. 19, Solomon is said to have made "the golden altar; the tables, also (הַשֻּׁלְחָנוֹת), whereon the show-bread was." There were ten tables, and the Hebrew words are literally rendered, "And on them (viz., these tables) the show-bread,"—probably ten tables, each with twelve loaves. This vast increase of material in Solomon's temple is remarkable throughout; four cherubim, ten lavers, ten candlesticks, all pointing to the amazing enlargement of vision and of fruition in the days of the Prince of Peace.

† On the Epistle to the Hebrews.

and that this bread was well-pleasing to the Lord; and when burned at the week's end, instead of the loaves, it was in order that Aaron's sons might feast on the loaves themselves. And this *feeding on the loaves* (ver. 9) while the *frankincense* ascended in sweet fragrance, seems to shadow forth Christ interceding for us at the very moment we are enjoying fellowship with him. Eaten in the courts of the sanctuary ("the holy place," as chap. vi. 16) by those who had a right of constant access, exhibited God's children enjoying fellowship and access to their God, keeping their eye all the time on the memorial presented in their behalf.

These loaves were to be "taken *from the children of Israel*" (ver. 8). The people were to supply them, just as ver. 2 commanded regarding the *olive-oil* for the lamps. Israel must feel that all this is done for their sakes.

And last of all, "the everlasting covenant," ver. 8, and "perpetual statute," ver. 9, throw a fence around to prevent neglect. As regularly as the Sabbath came on, the prepared loaves must be on the table. We must not put other food before the Lord's people. Ministers dare not change it. What mean those who set before God's people a supply of eloquence, intellect, argument, or of history, or of speculation on the truth? Even if the table have on it a pile of duties, row upon row of graces and virtues, yet if Christ the life, and the food of life, be not there, the "everlasting covenant" is broken, the "perpetual statute" annulled.

AN EVENT THAT SOLEMNLY CONFIRMED THE AUTHORITY OF THE LAWS, BOTH TO ISRAELITES AND TO STRANGERS AMONG THEM, 10-16.

Vers. 10, 11, 12, 13, 14, 15, 16. "And the son of an Israelitish woman

whose father was an Egyptian, went out among the children of Israel: and this son of the Israelitish woman and a man of Israel strove together in the camp; and the Israelitish woman's son blasphemed* the name of the Lord, and cursed. And they brought him unto Moses; (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan :) and they put him in ward, that the mind of the Lord might be showed them. And the Lord spake unto Moses, saying, Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him. And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin. And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death."

In ver. 10, we should probably understand the words thus: "son of an Egyptian who was among the children of Israel," that is, who was a proselyte in the midst of Israel.

In ver. 11, "*the name*" stands alon[†] without the words "of Jehovah," though in ver. 16 this addition is inserted. The expression, "*The Name*" beyond all doubt means Jehovah; and there may be a reference to this very passage in the New Testament passages, where we find the Lord Jesus mentioned thus, in order to show his high exaltation: "He hath given him a name that is above every name," *ὄνομα τοῦ ὑπερ πάντων ὀνομα*. (Phil. ii. 9.) If the Jews in Paul's day were in the habit (as they are now) of not uttering the word "*Jehovah*," but of substituting instead "Adonai," or the phrase used here, "the name," this clause would then have double significance to a Jew. The argument in Heb. i. may have a tacit

* Or, more correctly, "he uttered the name of the Lord, and then cursed him." (Hengstenberg on Pentateuch, Dissert. iii.)

† The Septuagint here have *το ὄνομα κατηγοῦσατο*; and ver. 16, "*ὀνομαζων τὸ ὄνομα Κύριου*."

reference to the event before us. At all events, the passage before us is itself a remarkable instance of deep reverence for the Lord's name; for what else can account for the peculiar phrase "*the name*" except that the Holy Spirit here taught Moses to utter sparingly at such a time a name which men could learn to pronounce so rashly. Hence, "*Jehovah*" is omitted twice, and "*the name*" stands alone. The solemn manner in which Exod. iii. 14, 15, records this title, gave origin to this special reverence, and suggested the expression, "*The Name.*"*

It seems as if this occurrence had taken place while Moses was within the tabernacle conversing with God. It is as if the people had come to the door of the tabernacle in quest of him, that he might hear the sad event, and go in and ask counsel of God with whom he was conversing. The introduction of it into this record of ceremonial rites is not without a meaning. It was an event fitted by its results to confirm the authority of Jehovah over Israel. *Providence* was seen co-operating with *revelation* for this end. Occasion was taken from this occurrence to exhibit some precepts that drew an outward fence round the pavilion of the Great King.

And the *grace* of God shone forth amid this dark cloud. For lo! he is dealing with a camp wherein such corruption springs up, and yet he goes on still with his revelations of love. That straw on the surface showed

* In Exod. iii. 15, "*memorial*" differs from the "*name*;" for "*memorial*" always contains a reference to *the acts* of God, *e. g.* his being the God who kept Abraham, Isaac, and Jacob. Whereas "*I am*" refers to past, present and future *nature*. So Hengstenberg, on Psalm xxx. 4, thinks that "*memorial*" is his historically manifested properties, his character exhibited in acts.

how the current ran. But the Lord was acting in pure grace amid a camp of sin.

The fact of the lad being the son of a Jewish mother and of an Egyptian father afforded occasion to show that the law applied equally and impartially to the Jew and to the stranger. And his being the son of a well-known woman, *Shelomith* (whose name might have suggested *peacefulness* to her son), daughter of Dibri, made the judgment passed on him appear the more impartial.

Moses went to the Lord, while the blasphemer lay in ward. The sentence is calm and deliberate. The Lord commands that he be stoned. Every witness lays his hands on the blasphemer's head, as if to say, "Thy blood be on thyself;" and he is hurried beyond the camp, that is, beyond the place of blessing to the scene of curse—to where the sin-offering used to be burnt, probably. There he dies an awful death; and by his death leaves these warnings (ver. 15, 16) for all Israel. Even thus the sinner who despises "*the name* that is above every name" shall perish. The swearer, the blasphemer, the rash and irreverent, the quarrelsome and passionate, they who sin grievously under the provocation of injury, or under the ignorance and stupefaction of strong drink, belong to the class before us. So also do all those who despise and lightly esteem "*that name*" of Jesus. And, lo! every hand is put on their head, pointing to the fact that they themselves are to blame for their ruin! Even thus the unbelieving man perishes under the awful certainty that he is most justly doomed. Amid the crash of the shower of stones, the blasphemer's conscience louder far proclaimed to him that he deserved this doom; and, amid the flashing flames of the day of God, and the weeping and wailing and gnashing of teeth, the unbeliev-

ing man who rejected "the only name given under heaven whereby we must be saved" (Acts iv. 12), shall hear the thunder of his own accusing conscience, "The Lord is righteous, and I am self-destroyed."

Vers. 17, 18, 19, 20, 21, 22. "And he that killeth any man shall surely be put to death. And he that killeth a beast shall make it good: beast for beast. And if a man cause a blemish in his neighbor; as he hath done, so shall it be done to him; breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again. And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death. Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I am the Lord your God."

The quarrel of Shelomith's son is still in view; and even it gives occasion to a statement of the Lord's mind. The first table requires reverence to the Lord; this has been enjoined. The second table requires kindness to our fellow-men; this is enjoined in ver. 17-21. Murder, however men may allege the excuse of passion or of drunkenness, or the like, shall be punished by death; and lesser injuries by corresponding penalties. In the case of a beast (ver. 21), the crime is not to be so judged, though in that case too, the man must make restitution; but so precious in God's sight is the life of man, that *death* must ever be the penalty of murder. Stranger or fellow-countryman, the rule must apply alike to both.

We see, 1. *The Lord's Righteousness*. His rule of equity and recompense is exhibited in judging the affairs of men. Men are taught his stern justice. 2. *The Lord's grace to men*. He draws a fence round their lives, for their souls' sake. As he was jealous for his own name, so is he for their safety. "Who is a God like unto thee?"

Moses is now appointed to decide such quarrels by fixed rules. How differently would he feel at this time from what he did when too hastily he put himself forward in the quarrel between the Israelite and the Egyptian, and next day between the two men of Israel. Then he would have recompensed "breach for breach, tooth for tooth;" but to do so at that time was sinful in him. For he was not invested with authority; he was only giving vent to the natural feelings of righteous indignation at the sight of injustice perpetrated. Now, however, he acts as magistrate and "king in Jeshurun;" and when he enjoins "*tooth for tooth, eye for eye,*" it is not done as the scribes enjoined (Matt. v. 38); it is not done by way of private revenge, but as representative of the Holy One of Israel.

Ver. 23. "And Moses spake to the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the Lord commanded Moses."

Moses came back from meeting with the Lord. He told the people that the Lord commanded the guilty man to be led forth out of the camp—away from the place where blessing fell like dew, and over which the pillar hovered, and where Jehovah dwelt, to a spot beyond the circle of the blessing, and there be stoned. Behold the wretched blasphemer led forth! His head covered, after he has cast his last look on the happy tents of Israel and his weeping, widowed mother; his hands bound, his lips quivering, his steps slow and heavy! A silent group attend him, and multitudes gaze afar off. The sentence and the principles of it have been just uttered by Moses in the name of God; and, with the conviction of his

own desert plain even to himself, the man is struck to the earth and crushed to death. "Without the camp" he lies, a spectacle to angels and to men.

Now, of what does that mangled and marred form emphatically speak to one that passes by? It speaks of the curse of an injured God. Each wound, left by the ponderous mass that some witness cast upon his shivering body, was an external representation of the infinite curse that cleaves to the condemned soul. And hence it is that when we see Jesus, "wounded and bruised," "his visage so marred more than any man, and his form than the sons of men," we therein see the marks of the curse having really fallen on him—the curse which our sins wreathed around him. The Father lays his hand on his holy head, as if pointing him out as guilty—but only *guilty in our guilt*—and every overwhelming curse is showered upon his head. "Surely he hath borne our griefs and carried our sorrows." Never man spake like that man, and yet he seems visited with the same marks of tremendous wrath as this son of Shelomith.

The wrath is equally real in both cases, while the reason is very different, in either case. The mangled body of Shelomith's son declared that the wrath due to him was poured out, and in exhausting its terrors had swept life away. Even so, the dead body of our Surety, all bruised and torn, declared to Joseph and Nicodemus as they wrapt it in the fine linen and spices, that the curse had fallen and had spent its fury on him. Oh, how they could have sung as they bore his body, his pale body, to the new hewn tomb without the gate, "Christ has redeemed us from the curse of the law, being made a curse for us!"

The Sabbath Year, and the Year of Jubilee.

MILLENNIAL TIMES.

“THERE REMAINETH, THEREFORE, A REST TO THE PEOPLE OF GOD.”—Heb. iv. 9.

“THE YEAR OF MY REDEEMED IS COME.”—Isaiah lxiii. 4.

CHAPTER XXV.

Vers. 1, 2, 3, 4, 5, 6, 7. “And the Lord spake unto Moses in Mount Sinai,* saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; but in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord; thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of the harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land. And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, and for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat.”

As soon as they should be settled in the Promised

* “*In*,” that is, while still at the same region as when the preceding precepts were given; for Israel was a year there. Numbers x. 11, 12, says they did not remove till the second month of the second year after leaving Egypt.

Land, this ordinance must be kept. As each *Sabbath-day* was a type of the coming rest to creation after its 6,000 years of woe, and as each *year's seventh month* brought round a type of the same in the feast of tabernacles, so each *seventh year* also. There is a yearning in the heart of God towards this happy time. Jesus himself is he who says in the Song, "Till the day break and the shadows flee away, I will get me to the mountain of myrrh and the hill of frankincense" (Song iv. 6); and these repeated types, at every new period of time, days, months, and years, intimate the same desire. Oh! how should we long for that day of God—for what Paul calls in 2 Thess. i. 7, "*rest with us*, when the Lord Jesus shall be revealed from heaven."

They were to keep it "*to the Lord*," even as the Sabbath-day. He delighted to see in that year a type of creation's rest; and they were to spend that year of comparative leisure in serving him more entirely.

When it is said, "Six years thou shalt sow," there is a precept as well as permission given. Till the seventh year comes we *must* work and toil; the sweat must hang on our brow, the testimony and effect of the Fall. But the seventh year wipes that away. "There shall be no more curse" was thus suggested to every keeper of the Sabbatic year. No work on that year (ver. 4), no *reaping* even of what grew of itself; they might pluck the few grapes that grew on "the undressed vine"* (ver. 5),

* נָזַר the vine in the undressed state of a Nazarite whose locks grew unrestrained. As Propertius ii. 15, speaks of the *coma* of the vine (Rosenmüller). Or, it may be from נָזַר directly, *q. d.*, the vine in the state of *consecration* to God, which implied that no human hand pruned it. *Patrick* remarks that olive-yards, &c., were all included under these rules; Exod. xxiii. 10.

and the handfuls found springing up in the corn-fields of themselves; but this they might do just as need required. There was to be none of the toils of harvest or of vintage; "*the Sabbath of the land*," that is, (chap. xxiii. 38,) *what the Sabbath of the land furnishes and presents*, shall be sufficient.

It was during this year also that every Israelite remitted debts due to him by his brother Israelite; and every Hebrew slave might leave his servitude (Exod. xxi., &c.), at least, if this to him were the seventh year of his bondage. There must be a full picture of rest. For this is the type of what the earth shall be under Christ, the Prince of Peace. Of Him it is said, "His rest shall be glorious" (Isa. xi. 10); and of that final rest it is written, "There remaineth a rest for the people of God"—(*σαββατισμος*, Heb. iv. 9), a time combining in itself all that was prefigured by the *seventh day*, and in the *seventh month*, and during the *seventh year*. Walk through Israel's land at such a time, and, lo! every one sits under his vine and under his fig-tree in peace. No sound of the oxen treading out the corn, no shouting from the vineyard; a strange stillness over all the land, while its summer-days are as bright as ever, and its people as happy as a nation on earth could be found. Amid this rest—which in a nation of agriculturists would be nearly equivalent to universal cessation from toil—how continually do the godly sing the praises of Jehovah! The whole year round, they use their leisure for God. "His servants serve him." They rest not from this; and so they make this outward rest more truly a type of the heavenly. No sweat upon their brow (as if anticipating those days in Ezek. xlv. 18) from tilling the ground; and yet what with last year's plentiful and

superabundant supply (ver. 20), and what with the supplement yielded by this year's self-produce, each man has sufficiency. "So giveth he his beloved sleep"—and they rest in his love. And the beasts of the field rest; "creation itself" seems to share in this liberty of the sons of God, anticipating its season of deliverance from corruption. (Rom. viii. 21.) The very soil on which their harvest grew was improved by this rest, as if to shadow forth the time when it should no more yield less than it did in Paradise. And, besides all this, no man appropriated to himself anything that the land then produced; all was common, to the rich, to the poor, to the Hebrew, to the stranger,—a token of the restoration of mutual love. Rest on the ground, among the beasts of the field, in the dwellings of men with praise and worship unceasingly ascending from harp and psaltery and gracious lips, while every man partook of earth's produce as freely as his neighbor in token of established good-will, was not all this a scene of true, real peace? Might not Israel say, "Let the heavens rejoice, and let the earth be glad, let the sea roar and the fulness thereof; let the field be joyful and all that is therein; then shall all the trees of the wood rejoice before the Lord." (Ps. xcvi. 11, 12.)

So much did God love these blessed shadows of the rest to come, that Israel's neglect of them is reckoned one of the causes of their being carried away to Babylon. Shall not, then, the neglect of any among us to realize that "rest that remaineth," be also displeasing to the Lord? It is true, their neglect arose rather from present eagerness about the world, than from dislike of the season of rest; but, from whatever cause, the duty was left undone. And yet, after all, a true longing for *the rest*

would have helped much to free them from worldly attractions, and their contentedness with present scenes showed at least that they were not over fond of the future. Is it not so still? There is little of the pilgrim-spirit in those who never long for "the rest that remaineth." There is too little weariness of sin—little of Brainerd's cry, "*O that my soul were holy as He is holy! O that it were pure as Christ is pure, and perfect as my Father in heaven is perfect! These are the sweetest commands in God's book, comprising all others. And shall I break them? Must I break them? Am I under a necessity of it as long as I live in the world? O my soul! woe, woe is me that I am a sinner.*" There is much groaning under human misery, but there is little groaning under a sense of deep dishonor done to God. There is, too, now and then, a longing to be at rest ourselves; but rarely do you find souls who are groaning in sympathy with all creation. A Jeremiah *may* be found, weeping, not for himself, but for "the slain of the daughter of his people;" but where shall we find a heart so large as Paul describes, "Not they only, but we ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves," through excessive longing for a world's deliverance! Oh, to hear earth's hills and valleys ringing with hallelujahs that come from souls reposing with true Sabbatic rest on their God, while all creation listens in Sabbatic peace and serenity! One of our own poets has sung of this expected time, when the praise of Him who giveth rest to the weary, and who then himself enters fully on his glorious rest, shall be the daily employment of nations in every land.

“The time of rest, the promised Sabbath comes!

* * * * *

Rivers of gladness water all the earth,
 And clothe all climes with beauty. The reproach
 Of barrenness is past. The fruitful field
 Laughs with abundance; and the land, once lean,
 Or fertile only in its own disgrace,
 Exults to see its thirsty curse repealed.
 The various seasons woven into one,
 And that one season an eternal spring,
 The garden feels no blight; and needs no fence,
 For there is none to covet—all are full.
 The lion, and the leopard, and the bear
 Graze with the fearless flocks.
 One song employs all nations; and all cry
 ‘Worthy the Lamb, for he was slain for us!’
 The dwellers in the vales and on the rocks
 Shout to each other, and the mountain tops
 From distant mountains catch the flying joy;
 Till, nation after nation taught the strain,
 Earth rolls the rapturous Hosanna round.”—COWPER.

THE YEAR OF JUBILEE.

Vers. 8, 9, 10, 11, 12, 13. “And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubilee; it shall be holy unto you; ye shall eat the increase thereof out of the field. In the year of this jubilee ye shall return every man unto his possession.”

Like the striking of a clock from the turret of some cathedral, announcing that the season of labor for the

day is closed, so sounded the notes of *the silver trumpet* from the sanctuary, announcing that a year of cessation from all toil was come, and a year of redemption from all burdens. It is this that Isaiah seems to mean when, in chap. xxvii. 13, he speaks of "*The great trumpet being blown,*" and instantly Israel, in all lands, hear and flow together.

This year was a most peculiar time. The very name (יִבְלוֹ), "*Jobel,*" seems invented for the occasion, and is used onward, from this time, whenever the trumpets were to sound joyfully. It is probable that the word is derived from the root הִבְרִיל (Hiphil of יָבַל), meaning "*to restore or bring back;*"* because on this day the silver trumpet proclaimed release and restoration throughout all Israel.

Does *the Jubilee* represent the *preaching of the Gospel*? Some argue that it does, because Isa. lxi. 1, 2, as used by Jesus, at Nazareth, seems to be clothed in the language of the jubilee. The true answer to this is, that *Jesus* was the High Priest who blew the jubilee trumpet throughout all the land of Israel, when he proclaimed, "*The kingdom of heaven is at hand!*" That kingdom which he preached brought in its train "*the opening of the prison door to the bound, deliverance to the captive,*" as well as "*glad tidings to the poor.*" But then *Jesus* seems to have intended to proclaim, at that time only, that *the rights and privileges of the jubilee-year should*

* Some Jewish commentators derive it from the supposed signification, "*a ram,*" which they say it has in Arabic. But even they are evidently only throwing out conjectures. So are those who derive it from *Jubal*, the inventor of musical instruments. The Septuagint have "*ἀφῆσις,*" and Josephus has "*ἐλευθερία,*" both pointing to the sense of "*restoring.*" Some think that "*the times of the restitution of all things,*" ἀποκαταστάσις, refers to this very word. (Acts iii. 21.)

belong to all his true Israel. The true time of the actual jubilee was not yet come ; for the Day of Atonement was not past, nor had the high priest gone in within the veil with his sacrifice, far less come forth from the veil. It is clear, therefore, that our Lord's ministry was not the fulfilment of this type, but only the prelude of it ; as if the high priest of Israel had on the morning of the Day of Atonement, proclaimed to all the worshippers, that whoever was of the seed of Israel should, at the close of the day, hear the glad sound of entire deliverance, and enter on a year of rest. Christ's first coming gives *the earnest* of those blessings which his second coming shall give in full. Just as a *Sabbath*, truly enjoyed, gives us at present that rest and refreshing of soul which we shall yet have also in body amid a universe at rest.*

The proper fulfilment of the type is found by the references in Isa. xxvii. 13, "*The great trumpet blown*" for Israel's restoration ; and Isa. lxiii. 4, "*The year of my redeemed*" (שְׁנַת יְדוּתִי)—those to whom I acted the kinsman's part (גִּידָן). Perhaps, also, Zech. ix. 12, where the blood of the covenant is assigned as the reason why these "*prisoners of hope*"† are to be set free ; and where, in ver. 14, we hear "the blowing of the trumpet." The time of fulfilment is thus indicated to be the time of Israel's final restoration, and the time of the Lord's glorious Appearing.

This year of *Jubilee* typified the same as the *Sabbatical year*, in some degree (see vers. 11, 12, compared with

* The jubilee which Christ's first coming brings us is, redemption from sin itself. The jubilee which his second coming brings is, redemption from all the bitter consequences of sin.

† יְהִי קוֹרָא, expecting and looking forward to the day of deliverance with the ἀποκατάστασις of creation, Rom. viii. 19.

vers. 4, 5); but it did so with great enlargement. It exhibits some of *the joy*, and the *causes of the joy*, of that millennial time (vers. 10, 13), while the Sabbatical year showed merely the entire rest and peace that should prevail. Thus we find that these different types advancing upon one another, just as you draw out a telescope farther and farther, till you find the proper focus for gazing on the yet more unperceived features of the scene. The *seventh day* exhibits a type of millennial peace; the seventh year, yet more; and now the seventh year of sevens is fuller than all the rest.

The Jubilee (ver. 9) always began on the evening of the Day of Atonement. There was first given to the people a full display of the way of pardon, by all the ceremonies of that day; nay, this had been done year after year, on seven times seven occasions, ere this glorious Jubilee was proclaimed. They were taught, and we by them are taught, that the full atonement of Jesus—his blood shed and sprinkled on the mercy-seat, his entering in himself, accepted and interceding, and his coming forth “without sin unto salvation”—is the foundation and groundwork of all other blessings. No external blessing can be ours, in that millennial day, unless previously we have been accepted in the Beloved—forgiven, sanctified, made heirs with Christ. Is it thus with thee, O brother? Can Christ, the Redeemer, the לְבָרְכֶךָ, say of thee this day, “Thou art one of my redeemed, one of בְּרֵכִי?” For only thus canst thou hope that he will have thee on his heart and in his eye on the day he cries, “*The year of my redeemed is come!*”

In their returning to their possession (vers. 10, 13), we see a picture of human happiness in one of its most natural and intelligible forms. You see parents rejoicing

for their children's sake, and children for their own, in being once more allowed to sit under their vine and fig-tree, and pluck the flowers and fruit of a region so sweet, and balmy, and abundant. You seem to see their happy countenances, and eyes bright with joy; and the holy look toward heaven of the man of faith and prayer, who thanks the Lord for all. They forget the past in the joy of the present. Past losses are made up. Nor is one solitary individual forgotten (ver. 13); every man (אִישׁ) has his portion. This is the picture, to the eye, of that glorious season when, "in the regeneration,* every one (πας ὅστις ἀφηκεν) that has forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands," for Christ's sake, shall inherit everlasting life. (Matt. xix. 29.) There shall be a mansion for each; and each shall stand "*in his lot,*" or assigned portion, "at the end of the days" (Dan. xii. 13), when the Lord Jesus fulfils what is written of him as the bringer back of Eden, the restorer of Paradise, the reverser of the Fall, "causing to inherit the desolate heritages, and restoring the earth." (Isa. xlix. 8.)

Vers. 14, 15, 16, 17. "And if thou sell aught unto thy neighbor, or buyest aught of thy neighbor's hand, ye shall not oppress one another: according to the number of years after the jubilee thou shalt buy of thy neighbor, and according unto the number of years of the fruits he shall sell unto thee: according to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for according to the number of the years of the fruits doth he sell unto thee. Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the Lord your God."

* The word is "παλιγγένεσια," which, it is remarkable, Josephus uses to express the restoration of one to his native country, after the exile to Babylon; and which is also used of the renewal of earth after the deluge and of the restoration of Job to his former prosperity. (Bretschneider's Lex.)

Here are some of the abuses to which this glorious ordinance might be perverted by ungodly men. The selfishness of men has, in every age, and under every form of truth, discovered itself as now. An ungodly, self-seeking Jew said in his heart, "I might make some gain of this Jubilee; let me see how wisely I may calculate my circumstances in reference to it. I have a garden at Engedi, which I might let at a high price. The purchaser will perhaps not remember that the jubilee is near, and so I shall let out my garden to him at a rate which a few years' possession of the garden would more than refund. He will probably have this in view when he accepts my terms; but it is now just a year to the Jubilee, and so I shall get this large rent in the meantime, and my garden also in the course of a year." In this way, the worldly Israelite turned grace into licentiousness, "supposing that gain was godliness."*

Or if he did not overreach his neighbor in this manner, the ungodly Israelite sometimes tried to do it by another mode equally deceitful. He cunningly *included* in his estimate of the valued worth of an estate the seven Sabbatical years, although during these years no fruit was gathered; and thus a bargain made immediately after the jubilee, which reckoned on the increase of *forty-nine* years yet to run, was really a defrauding the purchaser of seven whole years of fruit. This is meant by saying (vers. 15, 16), that only "the *years of fruits*," i. e., the productive years, and not the Sabbatical ones, are to be counted in such bargains.

* 1 Tim. vi. 5. Our version does not here give the real sense; for the position of the article proves that "gain" is the predicate: "*Godliness is gain*," "*πόρισμα είναι την εὐσεβείαν.*" Such men think that *godliness* is just a system to be upheld for the sake of *worldly ends*.

It is thus that men abuse the doctrines of grace, deceiving their fellow-creatures and injuring their own souls. One man uses the Lord's table as a means of establishing his character in the sight of the world. Another asks baptism for his children from the same motive. Some adopt the doctrines of free grace as their views, in order to be able to sin on, and yet have hope of running to the Ark whenever the first drops of the deluge fall. It is the doctrines of Christ's first coming that men so abuse now; whereas it was, in the case before us, the doctrine or type of his second, that Israel abused to purposes of gain, forgetting the spiritual glory of the days of jubilee, and that "Every man that had this hope in Him (i. e., in Christ), purifieth himself even as he is pure."

Vers. 18, 19, 20, 21, 22. "Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety. And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety. And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase: then I will command my blessing upon you in the sixth year; and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat yet of old fruit until the ninth year, until her fruits come in ye shall eat of the old store."

Unbelief steps in, arising from human reason. The godly will not abuse the glorious ordinances of the *Sabbatic year* and the *jubilee*; but they may be tempted to unbelief. They may be ready to say, "What shall we eat?" Hence, our most gracious God anticipates such risings of distrust. Suspicion, and doubt, and fear on the part of his own people are always most grievous to him; and, therefore, he seeks to prevent them. How truly he knows our frame—our tendency to distrustful anxieties, "If ye say, What shall we eat?" Even as Jesus also,

dwelling among us in flesh, perceived too plainly when he said, "Seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind." (Luke xii. 29.) The Lord pledges his providence in their behalf; and surely this should be enough for every believing man; even as now also he says, "Your heavenly Father knoweth that ye have need of these things." Yet how often still is a man overcome by the fear of losing employment, place, support, friends, if he adheres to the Lord's cause! How many fall before these temptations still! Oh, we little credit the Lord's faithfulness! How abundant is the promised provision, reaching over the three years of which they were in doubt even until the new fruits came in. May we not leave in his hands all our difficulties as to the *manner* of future provision, and his mode of operation?

The blessing of the Lord, not their industry, or skill, or foresight, was to be the source of all their safety and plenty. Nothing else is in sight, to sustain faith, but the assurance given that the Lord is able and willing—his heart full of love to them, his holy arm full of strength for them. It was thus that Israel was kept looking to Jehovah himself amid the luxuriance of their land—even as when we gaze on the endless glories of the infinitely varied clouds of a summer's sunset, we cannot fail all the time to feel that every crimson tint and every flush of beauty is dependent on the far more glorious sun. And, when the jubilee came round with its many joys, all Israel must have felt that the nether springs were fed directly from the upper springs—the gladness of their happy tribes was the immediate effect of the love of their God and King.

Vers. 23, 24, 25, 26, 27, 28. "The land shall not be sold forever: for the land is mine; for ye are strangers and sojourners with me. And in all the land of your possession ye shall grant a redemption for the land. If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold. And if the man have none to redeem it, and himself be able to redeem it; then let him count the year of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession. But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubilee: and in the jubilee it shall go out, and he shall return unto his possession."

Here appears God's intention to preserve Israel's land for them, as well as them for it. The Lord, in allusion to Egyptian affairs, says, "*The land is mine.*" The land in Egypt was properly the king's; and all others were his tenants,* since the days of Joseph. (Gen. xlvii. 13-26.) On the other hand, Israel's land belonged to Jehovah; and the people were his guests, or tenants, "sojourners with him." On this account, no man had a right to sell any portion of it "forever." The Lord wished each tribe, and each family of a tribe, to retain its original possessions for the sake of, 1, preserving genealogies unmixed, till Messiah came; 2, preventing the covetous and ambitious from "adding field to field;" 3, cherishing family associations with places, as thereby domestic feelings and the ties of kindred are strengthened.

Hence, "a right of redemption" belonged to every one whose portion of land had been sold for a time, a right to redeem it whenever he was able. If the man grew richer after his poverty, and was able to pay the value of the

* Except the priests, who received their support from the king, also, as part of the Government. See Hengstenberg's Egypt.

income for the years still remaining till the jubilee (“the overplus,” ver. 27), he may at once enter again on possession. If not able “to restore the overplus” (ver. 28), still his portion of land shall be his at the next jubilee. Thus, for example, if Elimelech’s land (Ruth iv. 3, 4) had actually been alienated, still it would have returned to Naomi’s family at the jubilee. But if some Boaz slip in—if the poor Jew have a relative—“*any of his kin*” (גֵּאֲלֵי הַקָּרִיב אֵלָיו)—able and willing to pay the price and restore him back his possession, this kinsman shall have the liberty to do so. The expression, “If any of his kin *come to redeem it*,” implies the necessity for *willingness* on the friend’s part; and it points at the same time very naturally forward to him who is so often spoken of as “*coming to redeem*” us. “The *Redeemer shall come to Zion*,” says Isa. lix. 20, using the name *Goel*. Himself said in eternity, “Lo! I come!” The shout, the hosanna-shout is yet to be raised when he *comes again* to redeem *earth itself*, and not its people only; “Blessed is *He that cometh*”—the kinsman, the *Goel*, that cometh to restore our possession. And Job’s hope becomes fruition, “I know that my *Redeemer* גֵּאֲלִי, liveth, and shall stand on the earth at the latter day.” (Job xix. 25.)

Our Saviour needed to be our “*kinsman*,” in order to possess a right to offer the price of redemption. Hence, he took our very nature, and was “bone of our bone and flesh of our flesh.” (Eph. v. 30.) “Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same.” (Heb. ii. 14.) And by becoming thus related to us, he has the right, and will enforce it, of redeeming not only the persons of his own, but the very earth on which they dwell. They are from all “kindreds and tongues and people;” and so he shall

claim a right to entire possession of the earth ; and Satan shall be driven forth from his long-usurped throne. How joyful for us to traverse the plains, or stand on the hills, or trace the winding rivers of this earth, and to remember that "*the Redeemer*" of this decayed inheritance is living now and soon to come again ; and that he is one who has all the affections, as well as ties of relationship. How glorious our prospect—how sure our redemption, body, soul, and spirit, as well as inheritance, when our Redeemer is such an one as would become our kinsman in very love to us ! He loved "the children ;" and since they had flesh and blood, lo ! therefore, he must out of love insist on taking the same ! And it is done. He is born of Mary's substance, yet continuing holy, harmless, undefiled.* He is feeble, and needs to be swaddled in swaddling-clothes, and to lean on a mother's breast ; and now so evidently and truly is God manifest in flesh, that Luther could write—

" There is no God but He,
Who lay upon his mother's knee,
And sucked the Virgin's breasts."

" He increased in wisdom and stature, and in favor with God." His human faculties expand ; and even as a lily, as it grows and unfolds its leaves, receives more and more of the sunshine into its bosom, so he receives more and more of the favor of his father, has fuller manifestations of his Father's love poured into him, according as his faculties expand and enlarge. He lives on the creature's, not on angelic food. He takes for his food

* "Nam illa quæ Deceptor intulit, et homo deceptus admisit, nullum habuere in salvatore vestigium." Leo's Epistle, quoted by Marcus Dodds on Incarnat.

the bread that disciples bring him from Sychar, or the barley-loaves and small fishes of the lake that the young man of Galilee happens to have in his basket; or plucks a fig from the tree, and is refreshed by a piece of a honey-comb. He drinks the wine of the grape at Cana, and pure water from the well of Jacob. If no food from earth is at hand, he hungers; if heat beat on him, he grows weary and thirsty. He is glad of a pillow whereon to place his head on board the ship, and is revived by the sound slumber of a few hours. And his *human soul* puts forth its powers upon the objects upon which *man* ought to exercise his mind and feeling. His soul lives by faith—upheld by the Father's testimony. For, hearken; "The Lord God will help me; therefore, shall I not be confounded: *therefore* have I set my face like a flint, and *I know that I shall* not be ashamed" (Isa. l. 7); or, again, when sense says, "I have labored in vain, I have spent my strength for naught and in vain," faith responds, "Yet surely my judgment is with the Lord, and my work with my God." (Isa. xlix. 4.) And *hope*, too, enlivened his dark sorrow; "For the joy that was set before him, he endured the cross" (Heb. xiii. 3); even from his birth it shed its cheerful rays over his marred countenance; "Thou didst make me hope when I was on my mother's breasts." (Ps. xxii. 9.) He sang, "Thou art my *hope*, O Lord God; thou art my *trust* from my youth." (Ps. lxxii. 5.) And after the fear, and sore amazement, and heaviness of Gethsemane, and that expression of most affectionate human feeling toward his mother in the very hour of infinite woe (John xix. 26), his assured faith, reposing on his Father's bosom of love even in the hour of darkness, shone forth with a brightness that casts into the shade all other acts of faith ever

manifested on this earth, "Father, into thy hands I commend my spirit!"

Truly he is our *kinsman*! Nay, like one who is nearest of kin; for his feelings are most vehement toward us. He will not, like the nearest friend of Naomi (Ruth iv. 4-6), refuse to redeem either our persons, or our inheritance, for he has all Boaz's desire toward us, in thousand-fold strength, with the undoubted *right* to appear for us. Nay, Rev. v. 5-7 declares, that not only has he already, by his blood, paid the price for our persons* as the Lamb slain, but has also claimed the right to enter for us on possession of the inheritance. He took the *seven-sealed* book; thereby claiming to be *heir* of the property (Jer. xxxii. 8, 10, 11), and all heaven rejoiced, and the Father acknowledged his claim. Already, then, by hope may we anticipate our return to our lost estate. We may, like the Church above, use our harps to praise him who cometh to put us in possession; and we may, like them also, hold up our *vials of prayer*—that is, all our prayers ever sent up in faith, which now are filling those vials mentioned in Rev. v. 8. For these prayers are turned by our Priest into sweet incense, and shall not fail to be acknowledged by him then; and we shall sing with the Psalmist, "Our prayers are ended!" (Ps. lxxii. 20,) since every desire of our heart shall then be satisfied. Meanwhile, he "puts our tears into his bottle" (Ps. lvi. 8), and we wait for his Appearing.

Ver. 29, 30, 31, 32, 33, 34. "And if a man sell a dwelling-house in a walled city, then he may redeem it within a whole year after it is sold; within a full year may he redeem it. And if it be not re-

* The redemption of our *persons* is referred to afterwards (ver. 48), but of course only in connection with the redemption of the land. For the redemption of our souls has been detailed throughout this book.

deemed within the space of a full year, then the house that is in the walled city shall be established forever to him that bought it, throughout his generations: it shall not go out in the jubilee. But the houses of the villages which have no walls round about them shall be counted as the fields of the country: they may be redeemed, and they shall go out in the jubilee. Notwithstanding, the cities of the Levites, and the houses of the cities of their possession, may the Levites redeem at any time. And if a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in the year of jubilee: for the houses of the cities of the Levites are their possession among the children of Israel. But the field of the suburbs of their cities may not be sold; for it is their perpetual possession."

It is *the land*, and God's allotment of the land, that is to continue; not man's work in it. Even as it is the earth itself that is to abide forever as the theatre of redemption, and not man's works on it, which are to be burnt up. Hence, houses in towns might be perpetually alienated, these being the invention of man. And while the type was kept entire in regard to *the land*, this rule enabled proselytes and strangers to take up permanent abode in Israel.

Next (ver. 31); the villages being properly the country, built as they were amid the olive, and fig, and pomegranate, and palm, with the vine entwining its boughs by the sides of their houses, must fall under the rule of redemption, and must never be alienated. And thus, while the type in regard to *the land* is preserved entire here also, there is a provision against the tyranny of the princes, who might have tried, from their baronial residences, to subject the people of a poor village to their domination.

But as to the Levites' possessions (vers. 32-34), these must never be alienated; for they are the Lord's gift to them. Hence, even their *walled cities* may be redeem-

ed; for these are properly the Lord's provision for them, not man's provision for himself. Also, ver. 33 ought to be rendered more literally thus: "And should any one *redeem* (לְקַדֵּם) from the Levites, then the house that was sold, and the city of his possession, shall go out in the year of jubilee." That is, if one, not of the tribe of Levi, but a relative and kinsman by marriage, probably, *redeem* one of these houses of the Levites: in other words, if he buy the house on account of his relationship, and to give the use of it to his friend, yet still it shall in no way be removed from the tribe of Levi. It must return as a Levitical possession to the Levite himself at the time of the jubilee. So jealously does the Lord guard his gifts to his people. "They are without repentance."

Vers. 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46. "And if thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase. I am the Lord your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God. And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee, thou shalt not compel him to serve as a bondservant: but as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubilee: and then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return. For they are my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen. Thou shalt not rule over him with rigor: but shalt fear thy God. Both thy bondmen and thy bondmaids, which thou shalt have, shall be of the Heathen that are round about you; of them shall ye buy bondmen and bondmaids. Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession. And ye shall take them as an in-

heritance for your children after you, to inherit them for a possession: they shall be your bondmen forever; but over your brethren, the children of Israel, ye shall not rule one over another with rigor."

Here begins a statement of our duties in prospect of "That Blessed Hope." The glorious prospect of jubilee is not to supersede present duty. Nay, rather, like Matt. xxv. 34, 35, it enforces present duty by exhibiting to us what is the mind of God, and what his feelings would be in our situation.

You are not to say, "Let me leave my poor brother as he is; he will soon get relief better than I could give; for the jubilee is coming on." No, saith the Lord, you in the mean time must do what is in your power to help him, even though he be no relative of yours, nor acquaintance, but a mere sojourner. Let him "live with thee," *i. e.*, live prosperously, or lead what may be called *a life*. Be generous to him. You must not relieve him in the hope of recompense (except that at the resurrection of the just, Luke xiv. 14); no *usury* for the loan, far less any "*increase*" (or interest on his very victuals) must be ever thought of. "Fear thy God;" do all from holy love and regard to his will. "I brought you from Egypt;" let redemption open your hearts to others. "*I gave thee Canaan;*" and may I not ask thee to give of its produce to the poor? "*I am thy God;*" and so thou hadst all things in me, and art never poor. How easily may you part with all things, since I am your God. See Acts ii. 43 to the end, for a New Testament proof that redeemed men estimate fully all these arguments, and are easily led to obey.

Further: an Israelite must show his brotherly feelings if (vers. 39-41) one of his countrymen be reduced so low

in poverty as to be sold for debt, like the widow's two sons, 2 Kings iv. 1. He must treat him as only a hired servant, and even as such detain him no longer than the jubilee. The reason is very precious, ver. 42; "for they are *my servants*." The Lord will not leave any of his purchased ones to the cruelty of others. Woe to those who use a believer harshly! They touch the "apple of his eye." Have the workers of iniquity no knowledge? Why persecute ye *Jesus*? "The year of his redeemed" is near.

Once more: an Israelite may have slaves and bondmaids from the Heathen, and these he may retain as slaves forever. In this there lies a type. It is not that Moses, or the Lord speaking by Moses, sanctions slavery. He gives no right to one man over another's person, except where there is sin and crime to be punished, as in the case of criminals. But here, the Lord wished to punish the Canaanites and other Heathen nations, because of their Heathenism; and of course the Lord has a right so to do. His decree, therefore, is this: that *Heathens* shall be exposed to bondage, and Israel shall take them as their slaves. *Slavery* here is evidently altogether another thing from modern slavery; for—1. It proceeds on the Lord's permission and command. 2. It is the consequence of sin in the enslaved. And while it is a penalty paid by rebellious ones, who cleaved to idols, it exhibits in type the future exaltation of the sons of God in the time of the Jubilee of earth. It shows "the liberty of the sons of God" (Rom. viii. 21), and their dominion. Israel, in those days, shall have "strangers to feed their flocks, and sons of the aliens to be their ploughmen and vine-dressers" (Isa. lxi. 5); and the risen, glorified saints shall "execute vengeance on the Heathen,

and punishments upon the people" (Ps. cxlix. 7); and all men shall know that the Lord has loved them, when "they have power over the nations." (Rev. ii. 26.)

Vers. 47, 48, 49, 50, 51, 52, 53, 54, 55. "And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family: after that he is sold he may be redeemed again; one of his brethren may redeem him: either his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or, if he be able, he may redeem himself. And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubilee: and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him. If there be yet many years behind, according unto them he shall give again the price of his redemption out of the money that he was bought for. And if there remain but few years unto the year of jubilee, then he shall count with him, and according unto his years shall he give him again the price of his redemption. And as a yearly hired servant shall he be with him: and the other shall not rule with rigor over him in thy sight. And if he be not redeemed in these years, then he shall go out in the year of jubilee, both he, and his children with him. For unto me the children of Israel are servants; they are my servants, whom I brought forth out of the land of Egypt: I am the Lord your God."

Here is comfort for all Israel in hope of the jubilee.

The case is supposed of a rich foreigner purchasing for his bondman one of the poor of Israel who had fallen into decay. The Lord states the case, and shows his desire that this Israelite should not so continue. It is the duty of friends to redeem them (vers. 48, 49). At all events, no stranger shall hold him in bondage beyond the jubilee.

Here is the Lord's determination to exalt his peculiar people, saving them from all oppressors, even when they have, through their own sin, fallen into decay. The

times of the Gentiles shall end ; and Israel shall “ return and come to Zion with songs and everlasting joy upon their heads.” But here, also, is the Lord’s determination regarding Christ’s own, whom he redeems, to deliver them from external oppression and sorrow. The whole family of God shall be freed from weeping and sorrow ; for their Redeemer is mighty.

God’s Israel have no room left for despair. All is bright hope for the future, if there is not present joy (ver. 54) ; for the jubilee is near. Each believer must, meanwhile, wipe away the other’s tears and bear his brother’s burdens (ver. 48) ; while all fix an eager eye on the coming day of God—“ the year of the redeemed.”

“ Make haste, my beloved, and be thou like to a roe,
Or to a young hart, upon the mountain of spices.”

Song viii. 14.

We may here stay a little to observe the fact, that in the description of millennial days given in this chapter, the *negative* nature of the blessedness is chiefly insisted on ; that is, that there shall be no toil, no hard labor, no regrets for lost possessions, no bondage, no oppression, no poverty, no want.

Now, somewhat of the blessedness of these times is spoken of under the typical history of Israel in chap. xxvi. But, distinct from historical types, we conjecture that the *positive* nature of the blessedness of these days is reserved for description in the types exhibited by *Solomon’s temple*. It appears that *the tabernacle worship* was intended chiefly to exhibit Christ’s person and his work, in dying, rising, ascending, interceding. *The*

temple,* besides exhibiting the same, adds *Christ coming again and reigning*.

Let us glance at this difference. *The ark*, from the days of Moses till it was fixed on Mount Zion by David, represents Christ, weary, wandering among men, until he ascended to his Father's right hand. *The ark*, removed from its rest on Zion to the magnificent temple, represents Christ leaving the Father's right hand to take his abode in the new earth—his temple and kingdom—when he appears as Solomon, "Prince of Peace." And then in that temple every type receives some expansion, or some change to a more splendid shape—all done by express Divine direction, as we find declared in 2 Chron. iii. 3, and other places. The *brazen altar* was greatly enlarged. Instead of *one laver*, there were ten. Instead of one *candlestick*, there were ten; and also there were ten tables for the show-bread, as we saw above. The *golden altar* he made of cedar and covered it with gold. (1 Kings vi. 20.) He made two additional *cherubim*, very large and beautiful; and put figures of cherubim on the *great veil*. Besides all this, there was added to this temple *two pillars*, of finest workmanship, and *the sea* of brass, with its *ten bases* that wheeled along the temple floor, conveying the water easily to any spot. (See p. 154.) Many chambers, too, were built and occupied, all around the courts; and the floor of The Holy and Most Holy was of pure gold, like the streets of new Jerusalem.

The temple was finished in the seventh year, and in the seventh month, at harvest-time—the time of joy. Is there not here a shadowing forth of millennial fulness

* See 1 Kings vi., vii., and 2 Chron. iii., iv.

of glory? Is not the scene different in many respects from that of the tabernacle? 1. *These tall, palm-like pillars*, with their rich and various ornaments. Do not the names "*Jachin* and *Boaz*" declare that *Jehovah's strength shall establish* this place forever? (Compare Psalm lxxxvii. 1, 5.) And are they not placed in these courts as trophies of victory? They may be reckoned to be trophies erected to show that all war is ended, and the *Prince of Peace* is triumphant. 2. *That gold*, shining everywhere, and *these precious stones*, and *these harps and psalteries*, made of the algum-trees, such as were never seen before in the land of Judah. Is not this an indication of new Jerusalem times? "For brass, he has brought gold, and for iron silver." (Isa. lx. 17.) And these instruments of music send forth bursts of joy, such as are heard only from Zion's "harpers, harping with their harps." (Rev. xiv. 2.) 3. *Yonder sea of brass*, full to the brim, standing on oxen that look north, and south, and east, and west; its full water, clear and pure, laving a border that is set with lilies. Is this not the emblem of the *Holy Spirit*, showing Christ to north, south, east, and west, filling the earth "as the waters cover the sea?" (Isa. xi. 9.) Here are flowers and oxen; and the *ten bases* that stand by are bordered with lions, oxen, palm-trees, and *cherubim*. Is this not an emblem of redeemed men, amid the trees of Eden restored, with lions and oxen in harmonious fellowship at their feet, as Isa. xi. 6, 7, 8, foretells? 4. *These cherubim* on the walls, and on *the great veil*. Is this not the type of the redeemed Church dwelling in the Lord's presence, reveling, so to speak, in the mysteries of God? There were, it appears, *cherubim* on the veil on its inward side, to indicate redeemed men freely entering into the holiest of

all.* 5. *These chambers all around.* The “many mansions” are here. 6. *These ten candlesticks, ten lavers, ten show-bread tables, ten tables* for the slain sacrifices. All these intimate that in those days of millennial glory, much that is new shall be discovered, ten-fold light will be cast on many a truth. Yet still, the present truths are the elements of those discoveries to be made then. Truth revealed now shall then be opened more fully on the view; grace given now shall then be given in far, far richer measure. Oh! blessed times! and “the Greater than Solomon” in the midst, “telling plainly of the Father” (John xvi. 25), and declaring to his redeemed, “Thou art all fair; there is no spot in thee. Thou hast ravished my heart, my sister, my spouse.” Who shall be able to stand under the weight of such bliss? The Queen of Sheba represents some of the overwhelming effects; not one remnant of self-complacency left, not one thought of self at all, except in the form of shame and abasement.

“Come quickly, Lord Jesus.” Prepare these eyes for seeing the King in his beauty; these ears for hearing the sound of blessed voices and golden harps; these feet for the golden streets, these hands for the palms of victory,

* We fully agree with those who consider the *cherubim* everywhere to be symbols of the *redeemed Church*. They stand on the ark, i. e., Christ; their feet touching the blood sprinkled; while the glory of God is over them, and they see it reflected in the golden mercy-seat, as they bend under the glory. See Candlish on Genesis; and Fairbairn's Typology. So again; there were *cherubim on the veil* (Exod. xxvi. 31; 2 Chron. iii. 14); and the veil represented Christ's body (Heb. x. 20), to typify, “He that sanctifieth and they who are sanctified are all of one.” And when the veil was rent, the *cherubim were rent*, thereby showing that when Christ died, all he stood for also died (2 Cor. v. 14). They were “crucified with Christ.”

this brow (often wet with the sweat of the curse) for the crown of righteousness; and above all, this heart for loving thee who lovedst me and gavest thyself for me! In that day, "the tongue of the stammerers shall be ready to speak plainly," while with all saints they ever speak of the King, on whom they gaze, and into whose image they are changed. And only then shall every faculty find itself satisfied always, and yet ever bewildered in the blessed attempt to understand the "breadth and length, and depth and height, and to know the love of Christ that passeth knowledge." Hallelujah!

Israel's Temporal Blessings,

IN CONTRAST TO THE CURSE.

"BUT SEEK YE FIRST THE KINGDOM OF GOD AND HIS RIGHTEOUSNESS, AND ALL THESE THINGS SHALL BE ADDED UNTO YOU."—Matt. vi. 33.

CHAPTER XXVI.

RICH promises of temporal blessing to Israel form the solemn conclusion to the full declaration made throughout this book of their duty and privileges in things spiritual. He that is so gracious in blessing the soul is not sparing in his kindness to the body. And while all here is spoken *nationally*, yet do we not recognize Him who said these things *at the foot of Sinai*, speaking in the same kind tone on the *mountain in Galilee*, when to every disciple he promises, "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you?" Oh! Israel, our Redeemer is your Jehovah! The same heart yearns, the same lips move, at Sinai, and in Galilee. Oh! that thou hadst hearkened to his commandments! "*then had thy peace been as a river*"—like thine own river Jordan, ever flowing, often overflowing—"and thy righteousness like the waves of the sea." Like thy great Western Sea with all its waves,

able to cover over all thy sins, such would have been the righteousness that he would have given thee. (Isa. xlvi. 18.) And then all other things would have followed. “*Thy seed had been as the sand*”—numerous as the countless sands of that wide Mediterranean Sea—“and *the offspring of thy bowels like the gravel thereof*—filling thy happy land; while “*thy name should not have been cut off, nor destroyed from before him.*” Oh! Israel, return, return! He earnestly remembers thee still.

Vers. 1, 2. “Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it; for I am the Lord your God. Ye shall keep my Sabbaths, and reverence my sanctuary: I am the Lord.”

The Lord alone must be worshipped (ver. 1), and He must be worshipped as he requires (ver. 2). The Lord seeks our whole heart, our unaverted eye, our entire soul. “*No idols;*” other objects that sit on the throne of our heart, whether of silver and gold, or of flesh and blood, or of earth’s common objects, like houses and lands, riches and honor, all these are *בְּרִיּוֹת*, “things of naught”—utterly despicable in his view. “Graven images,” and “standing images,” (or pillars like obelisks,) and “images of stone,” (or “*stones of imagery,*” such as Ezekiel viii. 8, describes)—all these are wholly abominable to the Lord. Set up no rival, none that approaches near; not even father or mother, wife or child. And in order to cherish this state of soul, his *Sabbaths* must be kept and his *sanctuary* revered; the sinner must employ himself, amid holy scenes and at holy times, in bathing his soul in the love of God. If any one neglects *the time* set apart by God for this end—“*the Sabbath*”—how can such a one ever expect to feel steeped in the holy awe

and love that is due to the Lord? When a man goes to the region of the Alps, he requires time to see the relative magnitude of objects; he does not at one glance see their immense height and sublime elevation. It is often days ere he arrive at a proper estimate, because he is now in a new and unwonted region. So it is with Divine realities; you must spend time, continuously and uninterruptedly, in order to have your soul truly affected. In like manner, also, *the sanctuary* must be frequented. It is the Lord's ordinance. Would you have refrained from taking the fruit of the forbidden tree, as a test of obedience, who will not reverence the sanctuary? Where is your childlike submission of will? Nay, where is your love to your Father, if you go not to the spot where he meets with his own so specially?

All declension and decay may be said to be begun wherever we see these two ordinances despised—the *Sabbath and the sanctuary*. They are the *outward* fence around the *inward love* commanded by ver. 1.

THE BLESSING HELD OUT.

Vers. 3, 4, 5, 6. "If ye walk in my statutes, and keep my commandments, and do them, then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach into the vintage, and the vintage shall reach unto the sowing-time; and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land."

The Lord made Israel "*Jeshurun*," the prosperous one, blessing him with all temporal things whenever Israel sought the spiritual. It was a scene like the unfallen age.*

* Such as Hesiod (*Εργα κ. ἡμερ.* 115) fancies to have been in the golden

Israel was offered the privilege of being, even in respect of *temporal blessings*, a type of *Eden restored*. As their ceremonies and institutions were to the world a type of all the *spiritual* blessings which Jesus brings, so the very aspect of their land might have been the type of the *external* blessings which Jesus brings at his second coming to the earth.

In Solomon's days, these blessings were probably realized more fully than at any period of Israel's history. His were the times of peace, so peculiarly typical of Messiah's reign in the latter day.

Think of the blessings poured out to their view here. The sky above their land, pure and sapphire-blue at other times, sends down needful rains at the proper season with such regularity, that in ver. 4 the Hebrew calls them "*your rains*" (גְּשָׁמֵי־בְרָכָה). Would they not learn, by every such shower, our lessons? "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." (Jas. i. 17.) Their *soil* scarcely feels what barrenness means; "it yields its increase" for man and beast—even as, when the curse is repealed, we shall sing yet more fully than they, "Let all the people praise thee; then shall the earth yield her increase." (Ps. lxxvii. 6.) The *trees* that shade their dwellings, or stand thick in their orchards, give abundant fruit; figs, dates, pomegranates, grapes, are poured into their lap as the season returns. Their *corn-fields* yield so plentifully, that scarcely can the husbandman finish his labors here

age. Ἄφνειοι μῆλοισι, φίλοι μακάρεσσι θεοῖσι. Indeed, Israel's land answers well to the poetic descriptions of that time, "flowing with milk and honey:"

"Flumina jam lactis jam flumina nectaris ibant,
Flavaque de viridi stillabant ilice mella."

(Ovid's Met. i. 111.)

before the vintage calls for his care; and he has not ceased the cares of vintage when sowing-time arrives.

Israel had, at least in Solomon's days, a shadow of what is coming on, "Behold the days come, saith the Lord, that the ploughman shall overtake the reaper; and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills melt." (Amos xiii. 13.)

And lo! Israel enjoys the very fulness of bread that Sodom had in her best days; and this fulness is a blessing, not a curse to Israel. There is safety, too; for no foe appears, neither is there disquiet in the land. No civil broils, no domestic quarrels, no heart-burnings. No robbers in the land disturb them by day or night; no fear on any side. How like the time when men "shall beat their swords into ploughshares and their spears into pruning-hooks!" (Isa. ii. 4.) O house of Jacob! come ye and walk in the light of the Lord, and this shall be yours again. And "*evil beasts*" shall cease; the great proof of the land returning to something of an Eden-state, where man had full dominion over the beasts of the field; and "*no sword*" passes through, for this is the land of the Prince of Peace.

Surely Israel's land in such days as Solomon's was intended to be typical of the earth's millennial rest!

Vers. 7, 8, 9, 10. "And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword. For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. And ye shall eat old store, and bring forth the old because of the new."

If foes invade your land, they shall be driven back,

and so easily driven back, that five shall put a hundred to flight, and an hundred defeat a whole host of ten thousand. By stating the foes' defeat in this form, we are led to understand that the Lord would bless their *united and harmonious* efforts, so that *five united* would be equal to twenty of the foe, and *ten*, to a thousand. They act together, none stands aloof from the other ;* and in this they resemble believers asking "with one accord" (Acts iv. 24), and obtaining, in return, such a blessing that the place is shaken with the Lord's presence. And in millennial days, what foe shall stand before men who are "as the angel of the Lord?" (Zech. xii. 8.) All this shall be secured to them—fertility, numerous population, plentiful produce, so that last year's store shall not be nearly exhausted before this year's is at the barn-door, seeking to be lodged in the granary. Even Egypt, in the seven years of plenty, could scarcely be more abundant. But it is free grace that bestows these blessings. "*I shall establish my covenant with you ;*" the Lord engages to give on his own generous terms, terms which we may judge of by this fact, which is also stated here, that his *covenant* itself is the outflowing of free love ; "*I will have respect unto you.*" Israel's streams of blessing in Solomon's days, as well as the floods of blessing yet to be poured out in coming days, are all free and spontaneous, unmerited gifts from the Lord's love. Oh, what has not that love imparted ! and yet how unweariedly still that love yearns to impart more and more !

* Joshua xxiii. 10, says, "One man of you shall chase a thousand," and Deut. xxxii. 30, "How should one chase a thousand, and two put ten thousand to flight?" There is no inconsistency ; but here the victory is represented as given to a cluster, or compact band, in order to exhibit the brotherly union of those days.

“Vers. 11, 12, 13. “And I will set my tabernacle among you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people. I am the Lord your God, which brought you forth out of the land of Egypt, that ye shall not be their bondmen; and I have broken the bands of your yoke, and made you go upright.”

The type here reaches its highest point. “Behold! the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.” (Rev. xxi. 3.) Solomon’s temple in all its glory, and Solomon himself there in all his wisdom, formed but a type of the Prince of Peace when he shall fulfil that portion of the prophetic word. But, O happy Israel! Who is like unto thee? Thou hadst the foretastes of these precious things. Thy God dwelt, by his cloud of glory, among thy tribes, and was felt to be present throughout all thy borders. And there yet await thee, O Jeshurun, happier days than all, when thou returnest to the Lord; for then the antitype of all these shadows shall be with thee. The *Lord Jesus*, on the transfiguration-hill, was found, at the close, alone (Mark ix. 7, 8), shining with the light inaccessible. And, at that moment, the bright cloud, which was no other than the cloud that rested over Israel’s mercy-seat, was seen hanging over him and pointing toward his person, while the voice of the Father cried, “This is my beloved Son, in whom I am well pleased!” Jesus, then, is the antitype of the mercy-seat that was in Israel’s tabernacle; and in him, therefore, shall the glory of God be manifest in that day when Ezekiel’s words are fulfilled, “*My tabernacle shall be with them*” (Ezek. xxxvii. 27), and when the Lamb in the midst of the throne shall lead his own to living fountains of water, then, too, shall he wipe all tears from

their eyes, and be known as *their God*; even as in type he freed Israel from bondage, and made them walk “*upright*,” i. e., not as dejected, burdened men, hanging their heads through sorrow of heart, but as freemen, walking cheerfully and confidently in their own land.

But why is that clause inserted, “*And my soul shall not abhor them?*” It seems thrown in on purpose to remind Israel, that though they are thus favored, they deserved it not. This store of blessing is all free grace. These highly favored ones were once “cast out in the open field to *the loathing of their persons*.” For, as if to explain this clause, Ezekiel (chap. xvi. 5) uses the words that are used here, saying of them that they were thrown out, like unburied carcasses, on the surface of the ground, “in a state that might make one loathe them” (נִפְצְוֵי בְּלִצְלֵי); though the king, in wondrous grace, chose to love them, saying, “My soul shall not loathe thee” (לֹא רִגַּעְלִי). His redeemed can never forget whence they were taken, and yet they can never doubt of the security of their state now; he that had mercy on them can never more forsake them. His spontaneous love is their everlasting assurance of security, when it shines to them through the tabernacle-veil—the veil of the Redeemer’s flesh.

THE BLESSING REJECTED.

Vers. 14, 15. “But if ye will not hearken unto me, and will not do all these commandments; and if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: I also will do this unto you.” a.

The curse, or judgments, that follow, are effects of despising the blessing. They do not seem intended to exhibit hell *in all its aspects*, but only that misery which

arises from *rejecting the offers of grace*. Israel needed to be warned of this danger in special, for it was to characterize their history. The judgments mentioned here did not fall on Heathen nations. There are woes that none shall ever feel except men that might have been blessed beyond their fellows. Israel, who might have had such continuance of unchanging love to their souls, and such millennial-like blessings to their land, suffer punishment beyond other men. They have become the most emphatic warning that can be given to sinners, to beware of despising offered grace. The offer has come to thee, sinner—the offer, through Christ's work, of present salvation and future glory in his kingdom. Thou must accept, and be blessed above other men; or thine only alternative is, thou must, in rejecting it, be unspeakably more cursed than all besides.

THE CURSE UPON REJECTERS OF THE BLESSING.

Vers. 16, 17. "I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart:* and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you." A stroke upon their *persons*.

God's majesty cannot suffer wrong. We cannot slight his proffered gifts without exposing our souls to the severest rebukes of his anger. The majesty of his love is wronged by the indifference of the sinner, and the obstinate rebellion of the sinner. Israel was made to feel this. "*Terror*," instead of calm, serene peace; "*consumption and ague*," instead of health and strength, once

* The form מְדַרְבֵּת, is for מְדַאֲרֵבוֹת.

characteristic of the people of the God of Jeshurun; blasted hopes and labors, defeated armies, foreign governors in their cities, and their own heart sinking in hopelessness. The Lord did this in the days of *the Judges*; and though it be only the weakness of Israel, and their many disasters, that are recorded, yet I think we may certainly conclude that these diseases—this “*consumption and burning ague*,” and this “*terror*”—were secretly at work bringing down the people’s strength and courage. When the prophet tells Eli, from the Lord, “The man of thine, whom I shall not cut off from mine altar, *shall be to consume thine eyes and grieve thy heart*” (1 Sam. ii. 33), he is using language which Israel no doubt understood as a reference to the passage before us. What is meant by (Ps. lxxviii. 63) “*The fire consumed their young men?*” May these plagues be meant in part? And again, after the first captivity, did not the many diseases in our Lord’s time, correspond to the “*diseases of Egypt*” in Deut. xxviii. 60?*

The Lord appointed these judgments. The word is *יִתְּנָהּ*, the same as in Ps. cix. 6, “Set thou a wicked man over him,” and the same as in Isaiah lxii. 6, “I have set watchmen over thy walls, O Jerusalem.” The word means, that a charge is given to these instruments to execute a certain purpose; they are appointed to the office of seeing to this being done. In our Lord’s time these plagues surely had begun? So many diseases in so healthy a land? And the physician came, offering to turn back the begun calamity, and showing his power.

* It might be inquired, also, if “*the evil angels*” sent on the Egyptians, Ps. lxxviii. 49, may not have been the same as the devils that possessed the demoniacs.

Vers. 18, 19, 20. "And if ye will not yet, for all this, hearken unto me, then I will punish you seven times more for your sins. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits." A stroke on their *possessions*.

From this let sinners carefully observe, that offers of kindness rejected, after warning of the fatal consequences, shall be followed by severer strokes of wrath than would have come on them before. Every offer of grace, especially if accompanied by warning as to the fatal consequences of rejection, brings sevenfold guilt on the rejecter.

"*The pride of your power,*" may mean the luxuriance of their land, in which they boasted; or if it mean their power as a mighty people, then the *bringing it down* refers to the effects of famine upon the resources of their kingdom. "Their strength is spent in vain," when, as in Ahab's days, their heaven over them yields no rain, but is as iron.

Some have ascribed the present sterility of Palestine to want of cultivation. But this verse proves that there is *a curse* besides. It is here declared that "*the land shall not yield her increase,*" even if tilled. Nor shall "*the trees of the land yield their fruits,*" even if cultivated; so that it is not only because not carefully attended to that the palm does not now grow luxuriantly there, and the vines. There is a secret curse fallen on that land that rejected mercy and despised warning.

Vers. 21, 22. "And if ye walk contrary* unto me, and will not hearken

* קָרַי is for בְּקָרַי, as it occurs ver. 24, and literally it would be rendered, "And if your way of walking with me be 'contra me,' " "in opposition to my will." (See Rosenmüller.) Originally קָרַי would be a noun, q. d., If your walk be a "going counter to," or contradiction of me.

unto me; I will bring seven times more plagues upon you according to your sins. I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number: and your highways shall be desolate." A stroke upon their *children and cattle*.

New calamities come, because of new provocations. Oh, unbelieving soul, every new offer pressed home on thee by warnings, and yet rejected, adds to thy condemnation, and draws out another arrow from the Lord's quiver!

Instead of man's original lordship over the creatures, lo! the beasts of the field rise up against rebellious man. This strange foe advances to their dwellings; and the cattle grazing before their door, and their little children playing on the grass, are devoured before their eyes by this new assailant. The *cockatrice*, and serpents that will not be charmed (Jer. viii. 17), bite their little ones, destroying the type that Israel's land presented of the time when "the weaned child should put his hand on the cockatrice-den" (Isa. xi. 8). The leopard watches his opportunity; the evening wolf ravages the flock; and the bear tears what he finds within his reach; the lion springs on his prey.

It must have appeared singular that in a land so fully peopled as Palestine was in the days of the kings, there should be so often notices of wild beasts roaming among them—bears from the forests of Bethel (2 Kings ii. 24), and lions on the highway between Bethel and Judah (1 Kings xiii. 24). But it is evident that their existence in so densely a peopled land was somewhat miraculous; it was by Divine appointment. It was to keep Israel in mind of this passage of the law; and whenever wild beasts multiplied, they were to see herein a proof that they had advanced far onward in rebellion, this being the

third stage of the Lord's wrath. And hence Judah could read the indignation of the Lord in the *lions of Samaria* (2 Kings xvii. 26), and tremble at the progress of wrath. So Jer. ii. 15 may refer to this—the roaring and yelling of young lions in the desolate cities of Samaria.

Vers. 23, 24, 25. “And if ye will not be reformed by me by these things, but will walk contrary unto me; then will I walk contrary unto you, and will punish you yet seven times for your sins. And I will bring a sword upon you that shall avenge the quarrel of my covenant.”

The *sword* goes through the land! Instead of peace and safety, the blood of Israel is shed by violent hands. The *blood* that ratified their covenant with God had been despised; therefore, lo! their own blood must be shed to avenge the broken covenant.

Ver. 25. “And when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.”

Pestilence and plague ravage their cities. Thinking to escape the sword of the invader, they betake themselves to fenced cities; and defy the enemy. But the Lord scales their walls and leads in his troops, viz., the *pestilence* with all its horrors. The raging pestilence soon weakens the hands of the defenders of their cities, and opens the gates to the foe. “Know, then, that it is an evil and a bitter thing to depart from the Lord.”

Ver. 26. “And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied.”

Famine follows pestilence! So scarce is food now, that instead of each family having its own oven, one oven

suffices for ten families, and the quantity given to each is scrupulously weighed, and none receive enough to satisfy their hunger. When *Judah* felt these horrors of famine in the siege of Jerusalem by the Babylonians (Jer. xxxviii. 9), they might know assuredly that the Lord's arrows were coming fast from his quiver.

Vers. 27, 28, 29, 30, 31, 32, 33. "And if ye will not for all this hearken unto me, but walk contrary unto me; then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you. And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savor of your sweet odors. And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste."

"Behold! their house is left unto them desolate!"

He is an awfully holy and an infallibly true God! He did do all that is threatened here. And as assuredly as he did these things, so shall he assuredly kindle the flames of an unquenchable fire for the unbelieving and often-warned man. Gospel-hearer, this picture of the Lord's strict truth is terribly severe on you. For this shall be thy doom. "*I, even I, shall chastise seven times!*" Oh! this is the work of a long-suffering God. "*I will walk contrary to you in fury!*"* This is the wrath of the Lamb! Israel felt this fury. In the siege of Jerusalem by the Babylonians, of which the siege of Samaria in former days was a feeble prototype, mothers eat their children, according to Lamentations iv. 10, and

* The Hebrew is peculiar, בְּתִמְתִּיקָרִי, "in the fury of opposition," or contrariety. See קָרִי, note, page 480.

in their final siege by Titus, the same scene of horrid and terrific despair was exhibited. It seems a type of what shall take place in hell—all natural ties forever broken; and nearest relations approaching and accusing and tormenting each other, finding no other food but to upbraid others with their ruin.

The lightning of God's wrath struck down their high places and idolatrous images; not a vestige of these can be found by any traveller. As for the worshippers, they perished with the "carcasses," or broken images of their gods—a type of hell again! For there the sinner's idols shall be seen to be forever ruined and destroyed; and yet the sinner's memory rolls over and over upon past scenes that only cause him torment.

Their cities lie waste at this day, and their "sanctuaries," i. e., their temple with its courts, and there are no sweet-smelling offerings presented to the Lord in Judah's land. No one can discover more than the mere foundation of ancient edifices, and few even of these. *Jerusalem's* walls and temple exist only in fragments of foundation-stones; *Bethel* is a field scattered over with demolished walls; *Samaría's* foundations, and a few of her shattered columns, are all the remainder of former glory. No one has found *Tirzah*. Hundreds of ruined towns can be discovered by the name still lingering over the ruins, but by that alone. *Shiloh* is now *Seilwan*, and presents no dwelling or town, but only a few ruins. *Lebanah*, now *Khan Leban*, has a well for watering flocks at noon, and two or three dwellings near. *Kirjathjearim*, now *Karieh*, is a beautiful village, but its pomegranates and olives shade no more than a dozen dwellings. *Beersheba* has its well still, and plentiful water, but is no more a city. *Jericho*, now *Riha*, has

some mud houses near the spring that Elisha sweetened ; and this is all that remains of the city of palm-trees. *Libnah* and *Lachish* and *Maresha*, famous in the wars of Judah, are not to be found even in name. *Hazor*, famous as a northern citadel, has only lately been found by Dr. Keith, bearing the name, but possessing no more than a few remnants of an ancient fortress. *Capernaum*, *Bethsaida*, and *Chorazin*, are not truly ascertained. *Sarepta* is a little village called Sarfand, on a hillside, overlooking the sea-shore, whereon its stately mansions once more built. *Zebulon*, now *Abilene*, is but a village ; and *Cana* a very small one. Even peopled cities that do remain boast of few thousands ; *Jerusalem* has its twenty thousand ; *Hebron* its ten ; *Sychar*, its ten—and this, or such like, is all that the cities of Judah and of Israel yield ! “ True and righteous are thy judgments,” O Lord God of Israel.

The land is desolate. The plains of Jezreel and Sharon lie nearly untilled. Every traveller wonders at large spaces of rich soil left to lie fallow. Enemies occupy their inheritance, and destroy it—yet once “ The kings of the earth would not have believed that the adversary should have entered into the gate of Jerusalem.” (Lam. iv. 12.)

And poor Israel wanders over every country and kingdom on the face of the earth—“ scattered and peeled.” And while the Lord still pities them, he “ abhors them” (ver. 30) for their sin, as “ in the day when they were cast out into the open field,” though he still loveth the nation for their fathers’ sake (ver. 44). On that open field they are cast again, to the loathing of their person ! Who is there that knows not this to be the fate of Israel ? Not a word has fallen to the ground.

Vers. 34, 35, 36, 37, 38, 39. "Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it. And upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them: and they shall flee, as fleeing from a sword; and they shall fall when none pursueth. And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies. And ye shall perish among the heathen, and the land of your enemies shall eat you up. And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them."

So full and obviously are verses 34, 35, fulfilled, that Dr. Keith quotes Bowring's Report of the Commercial Statistics of Syria, 1840, which says, "Regions of the highest fertility remain fallow."

Some adopt Houbigant's view that the Jews had never kept the Sabbatic year from the days of *Saul* till the captivity, a space of four hundred and ninety years, giving *seventy* Sabbatic years. But there is no authority for this singular assertion regarding the neglect of the Jews; nay, 2 Kings xix. 29 and Jer. xxxiv. 17 are sufficient to show that these seasons were observed.

The sin of Israel lay in their *manner* of keeping Sabbath-days and Sabbath-years. Their God was not honored; they did not give spiritual service. They also turned the observance of the seasons appointed into times of pleasure—riding in their chariots, probably, and giving themselves to amusements. But the reference chiefly is to cases of such neglect occurring, not to the continuance of it so long a time as seventy years. Nay, their land lies desolate still for that same sin. Men shall suffer if they keep not God's way. Your land "shall atone

for her Sabbaths" (Gesenius).* Alas! our land seems near its day of doom! Incessant movement of men over its breadth and length! Where is *the rest*? But so it shall be as the time draws near wherein *the Sabbath* of earth shall arrive, when the disturbers of its rest are brought to silence.

The unwarlike, timid, feeble state of the Jews in every land fulfils vers. 36, 37. The word מִרְרָה implies timidity and softness of spirit, unable to bear up against trouble, and showing a cowardice under their oppressions very different from the mighty warriors of Israel in the days of their fathers. Easily alarmed, and so alarmed that, like men in hasty flight, "they fall on one another." The Jews never can resist, and never try to resist, their foes: they suffer and complain, and their cries spread over the earth.

History tells (as ver. 38) how many have perished in the enemies' land; and how miserably they have spent their days, degraded and oppressed. Their own sin and their fathers' has been broken Sabbaths, and the rejection of the Saviour, the Lord of the Sabbath. For is there not a hint given us of this in the "iniquities of *their fathers*?" Is not the cry, "*His blood be on us and on our children*" included here? Oh! how like the comfortless, heart-sickening, hopeless state of the lost are these poor Israelites, "without God and without hope," because "without Christ." Shall it always be thus? "Turn their captivity, O Lord, like the streams of the south!"

And let us Gentiles fear sin even when only *imputed*. "Our father" Adam's sin lies on us; besides the sins of

* The Septuagint uses the expression "εὐδοκῆσει ἡ γῆ τα σαββατα;" as if resting with delight over the Sabbatic stillness.

our fathers in this land. "Lord, wash me thoroughly."
(Ps. li. 2.)

ISRAEL'S RESTORATION.

Ver. 40. "If they shall confess their iniquity and the iniquity of their fathers, with their trespass which they trespassed against me."

Hear, O Israel! Does this not call thee to consider thy unbelief? Is there nothing calling thee to "look on Him whom thy fathers pierced?" What are "thy *father's sins*?"

Vers. 40, 41, 42, 43, 44, 45. "And that also they have walked contrary unto me; and that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes. And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the Lord."

"*I am Jehovah*;" therefore, he remembers his covenant with Abraham. As he *manifested* that name on the first Exodus (Exod. vi. 3), though for a long time before he showed only his *all-sufficiency*,* so shall he manifest it by his acts at the final Exodus of Israel from all the lands of their dispersion.

Here we have, so to speak, a permanent fact, or truth,

* The name יְהוָה.

on which to rest the proof of Israel's restoration to their own land. It is this: the covenant with their fathers contained a grant of the land; and the God of Israel is *Jehovah*. Whenever Israel serves the Lord, Israel obtains all that that grant contains. "If they confess," then, lo! they must return home also. Israel's repentance and Israel's restoration to their old estates go together. When, as in Micah vii. 9, the Jews confess and accept, or admit as righteous, what they suffer, then their restoration is at hand. It is true, they may return *before* they repent; but the *land* is not theirs *until* they repent. And I think this is the meaning of Ezekiel xxxvi. 37. "I shall yet FOR THIS be inquired of by the house of Israel, to do it for them." It is Israel's prayer to the Lord, when repentant, to settle them in their land and restore to the land its fruitfulness. See the whole chapter.

Ver. 42 is very remarkable in the Hebrew. It is literally, "I will remember my covenant, Jacob," &c. There is no "*with*." May God not be speaking here to these patriarchs whose God He is at this moment, and saying, "I will remember my covenant, O Jacob, made with thee! and my covenant, O Isaac, with thee; and I will remember my covenant, O Abraham, with thee, and *the land* wherein thou wast a stranger?" The land, too, wherein his own Son was a Man of Sorrows, can that land ever be forgotten? The cross was there; shall not the throne be there too?

Ver. 43 repeats the cause why there ever was desolation at all, and how long it is to continue. In ver. 44, the first words יָאֵלְמֵנָּה נְאֻם יְהוָה, "Yet for all that," should rather be, "Yea, moreover, I shall do this."—(Rosenmüller.) This is the renewed declaration of the Lord's

determination to restore them: and hence, some of the German Jews who are fond of conceit, mark this word זָרָה , as “*The golden Aff.*”

All is done in free love. It is *covenant-mercy*. “Salvation to Him that sittth on the throne, and to the Lamb!”

Ver. 46. “These are the statutes and judgments and laws, which the Lord made between him and the children of Israel in Mount Sinai by the hand of Moses.”

He seeth the end from the beginning. He knew the kind of people whom he had chosen. For see, at the foot of Sinai, he speaks in this prophetic strain, warning them of what he sees coming on. He knew their hearts; he did not choose them for their worthiness; he manifested *grace* in them. From *Sinai* he looks down the stream of ages and sees their sin, and yet goes forward to manifest his love and make them the objects. “There is none like the God of Jeshurun.”

Entire Devotion to God,

INDUCED BY THE FOREGOING VIEWS OF HIS
CHARACTER.

“YE ARE NOT YOUR OWN, FOR YE ARE BOUGHT WITH A PRICE; THEREFORE GLORIFY GOD IN YOUR BODY AND IN YOUR SPIRIT, WHICH ARE GOD’S.”—1 Cor. vi. 19, 20

CHAPTER XXVII.

Vers. 1, 2. “And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them.”

THE connection of this concluding chapter with all the preceding has been considered a difficulty with many. But most obviously the connection is that of *feeling*. No wonder God takes up the subject of self-dedication and the devoting of all that a man has; for might not any one expect that the preceding views given to God’s mind and heart would be constraining? We find in Scripture, that the link of connection between one narrative and another often lies in the *feelings* understood to be produced in the reader of the story, or feelings likely to arise. Thus, in Mark xi. 25, “*When ye stand praying, forgive, if ye have aught against any,*” is suddenly introduced; but on being examined, the reason turns out to be, that that feeling of ill-will to others is one of the hindrances to the prayer of faith which our Lord was

anxious to lead them to. So, also, the feast of Levi to Christ, and the question of John's disciples and the Pharisees about fasting, is placed by two Evangelists just after Levi's conversion, though Matthew shows that it occurred at the time Jairus came. The link of connection is, Christ exhibited as a Saviour for sinners, apart from all ceremonial observances, led the mind to go out in the direction of occurrences that bore upon that point.

In this chapter, after the Lord has unfolded his system of truth, the impression left on every true worshipper is supposed to be, "What shall I render unto the Lord for all his benefits?" As Paul, after unfolding the way of life and righteousness in the first eleven chapters of Romans, begins at chap. xii. 1 to address his readers, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." For true has it ever been, that "the grace of God that bringeth salvation" is grace that "*teaches us*" to deny ungodliness, and to be a peculiar people. (Titus ii. 12.) Indeed, we might almost venture to say, that Micah vi. 8, was uttered in this very feeling, and with a view to these very ordinances—"He hath showed thee, O man, what is good," in these sacrifices and ordinances that are full of grace and truth; and now, if thou askest how the grateful feelings of thine accepted soul are to be met, lo! here is provision made for their outpouring: "What does the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" So far as we do not give to God this recompense of a life thankfully devoted to him, we cannot but cry with Ephraim Syrus, "*ταλανίζω τον εμον βιον οτι αχρηστος υπαρχει.*" "I pronounce my life wretched, because it is unprofitable."

Vers. 2, 3, 4, 5, 6, 7, 8. "When a man shall make a singular vow, the persons shall be for the Lord by thy estimation.* And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary. And if it be a female, then thy estimation shall be thirty shekels. And if it be from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels. And if it be from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation shall be three shekels of silver. And if it be from sixty years old and above; if it be a male, then thy estimation shall be fifteen shekels, and for the female ten shekels. But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him."

All agree that the meaning of "*making a singular vow*" is vowing something extraordinary, singling out something very valuable, and setting it apart for God.† To vow that a child, or a youth, or a person in mature years, should be the Lord's, this surely was a vow beyond ordinary.

"*By thy estimation.*" *Michaëlis* thinks that Moses is meant, who as civil magistrate determined the rule; but it rather seems to mean, "according as it shall be estimated, or valued, among you." The community of Israel had their general rules on such subjects, and these are to be taken.

The rate is the same for persons of all ranks. "To

* The word for "estimation" is עָרָה. It is interesting to notice, that from the same root comes אִישׁ עָרָבָה, "mine equal"—a man estimated as I myself. See Psalm lv. 15, Christ's words concerning Judas.

† It is the same word as used in Ps. iv. 3, where the Lord is said to *set apart* the godly one. And how beautiful to observe, that the consequence of being set apart is *protection*. "*The Lord will hear when I call.*" As the priest would run to preserve any dedicated vessel from being broken, or spoilt, so here.

the poor the Gospel is preached." The rich and wealthy have no place here above the poor; all stand as sinners to be redeemed by the same blood, and bound by the same cords of love.

Bush remarks, "The rules of mortality are the principles on which these rates are graduated." Hence, those in the prime of life are first noticed; and of these the males, being capable of most service, are rated highest. It appears to me clear that *Jephtha's* daughter (Judg. xi. 30) may come under this rule. Her father vowed to *dedicate to the Lord* (ver. 31) when he should return victorious—thinking, probably, of some of his domestic comforts and luxuries—"whatsoever cometh from the doors of my house." *Jephtha's* daughter, like young Samuel, was simply set apart personally to the Lord; and the clause "*I will offer it as a burnt-offering,*" should be understood, as many have rendered it, "I will offer also *to him** a burnt-offering," as if to say, I will load his altar with many gifts of thanksgiving. *Hengstenberg* ("Egypt, and Books of Moses") supports the opinion that there was an institution of holy women in the tabernacle, who, like Hannah the Prophetess, spent their time in prayer and fasting. At all events, Exod. xxxviii. 8, and 1 Sam. ii. 22, ought to be rendered, "The women who *ministered* at the gate of the tabernacle," the word being מְשִׁבְּטֵי. Just as in Num. iv. 23, 35, 43, when speaking of the Levites. The Midianites, Numb. xxxi.

* Several critics have pointed out similar instances of the suffix so used. Thus, Judg. i. 15, נָתַתְּנִי, "Thou hast given *to me.*" Isa. xlii. 16; Jer. xx. 7; Ezek. xxix. 3; Micah v. 4. The principle laid down in ver. 11, would, of itself, be sufficient to prevent the sacrifice of *Jephtha's* daughter. In Romaine's works there is a view given of the matter, substantially the same as this, which states the reasons against the sacrifice at great length.

40, were women (ver. 35), and were set apart for *the Lord*.

There seems to me a mistake generally fallen into here by commentators. They suppose that these *shekels of money* were paid in order to free the offerers from the obligation of devoting *the person*. Now, surely the whole chapter is speaking of things truly devoted to God, and cases of exchange and substitution are referred to in vers. 10, 13, 15. As for *persons devoted*, there was no substitution allowed. The mistake has arisen from supposing that this amount of money was ransom-money; whereas it was *an addition* to the offering of the person, not a *substitution*. If a person is really to be dedicated to the Lord, then let him give this external, visible declaration of it. Let him bring these shekels of money, according to his age, in token of his having given up the world and devoted himself to God. Hence, *Jephtha's* daughter could not be redeemed; she is *the Lord's*, and there is no alienation of his property.

What do we learn from this? Let us remember how it is written that the price of a slave, gored to death, is, in Exod. xxi. 32, reckoned at thirty shekels; and how, in Zech. xi. 12, the same price is weighed for the prophet in his typical character; and then, in Matt. xxvi. 15, paid for Jesus. If such was the manner of *making over* a slave to another, have we not here the manner of *making over* persons to *the Lord*? But the Lord gives no price for them. True; because the Lord is not the gainer. It is a privilege to be taken into the Lord's service; and the man is therefore represented here as buying his admission into the Lord's service. It is all to show how precious is the Lord's service! Men often sacrifice a large sum in order to get a servant to do their work;

but lo! it is reversed here. We might well sacrifice all we have in order to be permitted to serve the Lord.

Oh! it is no common blessedness to be allowed to stand in thy presence and worship thee, Lord God Almighty!

Vers. 9, 10, 11, 12, 13. "And if it be a beast, whereof men bring an offering unto the Lord, all that any man giveth of such unto the Lord shall be holy. He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy. And if it be any unclean beast, of which they do not offer a sacrifice unto the Lord, then he shall present the beast before the priest, and the priest shall value it, whether it be good or bad: as thou valuest it, who art the priest, so shall it be. But if he will at all redeem it then he shall add a fifth part thereof unto thy estimation."

When Jephtha's heart was full of gratitude in anticipation of the answer to his prayer, he devoted whatever should meet him as he rode home victorious; so another man in his review of his flocks and herds observes the remarkable kindness of the Lord to him therein, and upon this devotes one of his flock and of his herd to the Lord. That beast is "holy to the Lord" ever after. He may have fixed upon a favorite animal, in the heat of the moment, the best ewe in his flock, but, if so, he must not "*change nor alter*,"—i. e., neither substitute for it a ram, nor resort to the expedient of giving a greater offering, such as an ox. His original purpose is to stand. If at the time he devoted *the best*, then he will see what the impulse of true gratitude ought still to lead him to; and if he devoted an inferior animal, he may perhaps look back calmly now and see his sinful grudging of God. If, however, the man were (ver. 10) to draw back from his first purpose and substitute another, still the Lord will claim the animal originally devoted. He will follow the

original ewe, as well as the ram put in its place, with his eye, and write on both "Holy to the Lord." The Lord would have us increase in gratitude, never decline; he would teach us to regret nothing that we give to God, but count it all joy. Nay, he teaches us that the more than ordinary excited feelings of our hearts at particular seasons are, after all, the most just and fit for the benefits rendered. Our highest feelings are never wrong in their intensity, when God is the object; it is our cooler and lower moods, our more calculating and grudging frames.

If a grateful man happened to devote one of his camels or asses, then the *value* of that must be offered; for the animal cannot be sacrificed (ver. 12). And the man is not himself to judge of the value; but the estimate is to be made by the priest—"As thou, O priest, valuest it," thou who actest for thy God, and not for thyself. The matter is now in God's hands, not any more in man's.

If, however, it turned out to be a favorite horse or camel, the man might wish to retract. The value he set on these was rather more than he would like to state to the priest, who took all into consideration in estimating the greatness of the gift. Or, because anxious to keep his silver and gold, he might propose substituting another animal—one that was of the clean sort. He might do so. But in such cases, the animal he substituted must be taken with this addition, a fifth part of the value of the original gift. This retraction and wish to alter shows some coldness in the man—it indicates decline from his former state of high feeling and true gratitude. As he walked amid his possessions with his friend last evening, his heart swelled with thankful joy at the sight of God's love—but this morning, that intense feeling is decayed,

and so he rather grieves that he vowed so precious an object. This is decline; and, therefore, it is treated somewhat like a trespass. In all the trespass-offerings, one fifth was given as a mulct, or fine, in addition to the restitution made. So in this case. And thus the Lord teaches again that he abhors any going back. He observes and he hates any failure in former zeal and love.

Vers. 14, 15. "And when a man shall sanctify his house to be holy unto the Lord, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand. And if he that sanctifieth it will redeem his house, then he shall add the fifth part of the money of thy estimation unto it, and it shall be his."

The "*sanctifying*" is the same as setting apart by a vow. The case is supposed of an Israelite whose heart is full of gratitude for family mercies, or perhaps who has escaped perils and returned to the quiet enjoyment of his vine and fig-tree. Sitting in the bosom of his family, feeling security and peace, he is prompted to cry, "What shall I render unto the Lord for all his benefits?" Under this impulse, he devotes the house to the Lord.

If his gratitude cool, then, as in ver. 13, there is notice of this taken, and provision made accordingly.

Vers. 16, 17, 18, 19, 20, 21. "And if a man shall sanctify unto the Lord some part of a field of his possession, then thy estimation shall be according to the seed thereof: an homer of barley-seed shall be valued at fifty shekels of silver. If he sanctify his field from the year of jubilee, according to thy estimation it shall stand. But if he sanctify his field after the jubilee, then the priest shall reckon unto him the money according to the years that remain, even unto the year of jubilee, and it shall be abated from thy estimation. And if he that sanctified the field will in any wise redeem it, then he shall add the fifth part of the money of thy estimation unto it, and it shall be assured to him. And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed

any more. But the field, when it goeth out in the jubilee, shall be holy unto the Lord, as a field devoted; the possession thereof shall be the priest's."

The fields of some Boaz are waving their crops under an evening breeze, in the cool of the day; luxuriance is smiling around from every heavy ear on its stalk. The possessor feels that the Lord has "dropt down fatness." Looking up to the All-sufficient One, who has freely bestowed all, he vows that one of these fields shall be the Lord's, or some portion of one of them shall be so set apart. And he must select the portion out of his patrimony—his "*possession*," or lot, descended to him from his fathers.

What required (ver. 16) an homer of barley-seed to sow it, was to be valued at fifty shekels of silver. This was to be the standard measure; so that a man could easily see the extent of his own gratitude, and be able to test himself, lest he should vow away some inferior portion of the soil. And to prevent a man secretly reflecting on the time of the Jubilee, and so appearing to make a very liberal vow, while in fact the nearness of the Jubilee might be rendering it very small, the priest is to consider this element of value also. On the other hand (ver. 18), the land is not to be undervalued, if a man have so large and wide a heart, and gratitude so warm, as to devote a field to the Lord from the time of one Jubilee on to the next. The Lord does not overlook differences in men's views and purposes; "Thou, most upright, dost weigh the path of the just." (Isa. xxvi. 7.) The widow's mite and Mary's ointment are precious in his sight; and so are David's and Solomon's munificent gifts.

But, as in a former case, gratitude might cool, after

the moment (ver. 19); and hence permission is given to redeem the field under the penalty of paying one-fifth, as in the trespass-offering, to show that the person has sinned in thus retracting. His highest feelings were right; this abatement is sinful. Just as running the race at full speed is the proper state of one seeking the prize; anything that sinks below full speed is a fault. (1 Cor. ix. 24.)

If left unredeemed, according to his vow, it shall be the Lord's forever. If the unredeemed field be sold* by the priest to another, the original possessor cannot at a future time claim any right to redeem it. He must not have liberty to reverse the acts and feelings of former years. What we do for the Lord must be done in the foresight of all the consequences; and it well befits us to give up anything of ours to the Lord forever. Our dealings with God are dealings for eternity. There should be no temporizing on our part in his matters. He gives "*eternal redemption,*" "*everlasting consolation.*"

Vers. 22, 23, 24. "And if a man sanctify unto the Lord a field which he hath bought, which is not of the fields of his possession; then the priest shall reckon unto him the worth of thy estimation; even unto the year of the jubilee: and he shall give thine estimation in that day, as a holy thing unto the Lord. In the year of the jubilee the field shall return unto him of whom it was bought, even to him to whom the possession of the land did belong."

This relates to the cases of tenants, not of possessors. A man who had bought a field until the Jubilee could not alienate it forever; it was only one who had patrimony that could do this. We must give the Lord what

* The construction seems to warrant this sense; "*If he do not redeem the field, and if he sell it* (i. e., if he who is now its owner, viz., the priest, sell it) *to another.*"

is our own ; not what is borrowed. Willing self-denial is taught us by such acts ; we give the Lord something that we feel the value of ; and the loss of which would grieve us, were not the Lord to be the receiver. Whatever goes to the Lord is given to us.

Ver. 25. "And all thy estimations shall be according to the shekel of the sanctuary : twenty gerahs shall be the shekel."

The law of the sanctuary is to regulate all. Full weight is sought for ; but neither superfluity nor abatement. God loves a perfect balance and a just weight. We do not know whether or not there was a standard measure kept in the sanctuary ; but it is very probable. Some, indeed, render the words, "*shekel of holiness,*" i. e., a true shekel ; still it is every way likely that the other is the true meaning, admitting that this rendering be right. There was probably a standard measure kept in the sanctuary, by which all other weights and measures were regulated. Here would be a type to Israel of the Lord's justice. Here, in the sanctuary of Jehovah, they found the source and regulating measure of all dealings in business between man and man, and of all similar dealings between God and man, through his priests. Would not this standard measure be felt to be a type of the Lord's original attribute of righteousness ? He it is that judges ; He it is that fixes what is right and what is wrong ; He it is to whom all Israel must come to have thought and action weighed. May not 1 Sam. ii. 3 refer to this ? Hannah's eye had rest on this standard measure, and so she sings, "By him actions are weighed."

Who shall stand before this holy God ? He perceives what is wanting, the moment he has adjusted his bal-

ances. He detects the want of faith in Cain at the altar ; of true godly zeal in Jehu's heart ; of love in Ephesus ; of life in Sardis ; of oil in the five virgins ; of the wedding garment in the speechless guest. He judges according to the real weight—not the apparent. He judges “ according as *the work* has been,” not according as *the show* has been. (1 Cor. v. 10, and Rev. xx. 12, xxii. 12.)

Vers. 26, 27, 28, 29. “ Only the firstling of the beasts, which should be the Lord's firstling, no man shall sanctify it ; whether it be ox, or sheep ; it is the Lord's. And if it be of an unclean beast, then he shall redeem it according to thine estimation, and shall add a fifth part of it thereto : or if it be not redeemed, then it shall be sold according to thy estimation. Notwithstanding no devoted thing that a man shall devote unto the Lord of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed : every devoted thing is most holy unto the Lord. None devoted, which shall be devoted of men, shall be redeemed ; but shall surely be put to death.”

Here are two opposite cases ; one wherein there is a prohibition against devoting the thing to the Lord at all ; the other wherein there is a prohibition against going back in the slightest degree from the full devotion.

Firstlings were already the Lord's ; therefore, it would be mockery to devote them again—specially, the firstlings of all clean beasts. The firstlings of unclean beasts, however, were so far in a different position—they were the Lord's, but yet they could not be offered on his altar. Hence, they might be vowed away ; but on the understanding that they were to be redeemed. Since they were not to be offered up as sacrifices, they were redeemed at their birth ; and now again being vowed away to the Lord, they are again redeemed ; a price is given for them. But a *fifth* is added thereto, to show that there was something of the nature of a trespass in

the man fixing upon that unclean firstling. It was like attempting to make the double use of one thing. We must not so do with God. True love and gratitude will always pour out new streams and full streams.

On the other hand, "*a thing devoted*," that is, a thing that was more than vowed and set apart, a thing that was **הָרָם**, doomed—devoted to destruction—must in no case be redeemed. The beast, at Sinai, that touched the mountain, would be **הָרָם**, doomed. The fields of Gilboa, wet with the blood of Saul and Jonathan, were devoted by King David, 2 Sam. i. 21. Ahab was told by the Lord that Benhadad was doomed.* Such were the Canaanites, also; such was Jericho in special (Josh. vi. 17), with all its spoil, and hence the awful aggravation of Achan's sin. He was attempting to appropriate what the Lord had demanded for the flames of his wrath; he sought to pull out of the fire the things which God had put on that fire to be fuel to its flame. Hence, also, Saul's sin as to Agag, whom the Lord doomed to utter ruin; † he sought to pull Agag from hell, or at least from under the sword of divine justice that was drawn against the man here.

In all cases of this kind, it is *the Lord* who devotes, ‡ not man. The case of Samuel's mother, and of Jephtha's—the one devoting a son, the other a daughter—are not at all of the kind meant here. This including instance is the most solemn of all, a case where the Lord exercises his sovereignty in fixing upon whom he will and what he

* אֵיֶשׁ הָרָמִי (1 Kings xx. 42).

† 1 Sam. xv. 3, the word **וְהִחַרְמֵתָם**.

‡ It is quite a mistake to render ver. 29, "devoted by men," it is "from among men" **מִן הָאָדָם**. The Septuagint has it "*ἀπο τῶν ἀνθρώπων*," not "*ἑσσο*."

will, out of a fallen and already cursed earth, to bear the stroke of wrath in sight of all men. The case of the *fields of Gilboa* is not against this view; for David spoke by the Spirit of the Lord. How awful the truth contained! “What will you do in the day of visitation? To whom will ye flee for help?” O Agag! it is too late to speak of mercy; the Lord has pronounced thy doom. There is no reversion—no redemption—no alteration—no change—no possibility of paying a commutation-price now. You are devoted! All is over forever. “*None doomed shall be redeemed!*” You provoked the Lord to anger, and this is your latter end. See Matt. xvi. 26. “What shall a man give in exchange for his soul?”

Vers. 30, 31, 32, 33. “And all the tithe of the land, whether of the seed* of the land, or of the fruit of the tree, is the Lord’s: it is holy unto the Lord. And if a man will at all redeem aught of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.”

What Abraham gave to Melchizedec, and Jacob vowed at Bethel, has ever appeared most natural for men to set aside for the Lord regularly—*the tenth of all*. Among the Israelites, there were several kinds of tithe, and yet all cheerfully paid; the tenth for the Lord, paid to the Levites (Num. xviii. 21), and the next tenth, consecrated and feasted on at Jerusalem, or given away to the poor. (Deut. xii. 6, and xxviii. 29.)

* Such as corn—whatever is used in the shape of seed; unlike the juicy pomegranate, and fig, and grape.

Seed or fruit might be redeemed; and there might be good reasons for a man wishing to redeem this part of the tithe. He might require to sow his field, and be in need of the seed of dates or pomegranates to replenish his orchard. Therefore, permission is given to redeem these, though still with the addition of a fifth, in order to show that the Lord is jealous, and marks anything that might be a retraction, on the man's part, of what was due to the Lord. He may redeem this tithe, but it is done *cum notâ*. As to the tithe of herd and flock, this is not allowed. The owner, or the Levite whose office it was to tithe, held a rod in his hand and touched every tenth animal as it happened to come forward. (Jer. xxxiii. 13.) Whatever passes under the rod, good or bad, was tithed and taken, inalienably. The Lord does not seek a good animal, where the rod, in numbering, lighted on a bad as the tenth passed by; neither does he admit of the substitution of an inferior animal, if the rod has lighted on the best in the whole flock. He seeks just what is his due, teaching us strict and holy disregard of bye-ends and selfish interests.

And thus this book—this Pictorial Gospel of the Old Testament—ends with stating God's claims on us, and his expectation of our service and willing devotedness. As the first believers at Pentecost, rejoicing in pardon and the love of God, counted nothing dear to them, nor said that aught they possessed was their own, so ought we to live. We must sit loose from earth; and true love to our Redeemer will set us loose. This giving up of our possessions at God's call, teaches us to live a pilgrim life, and that is an Abrahamic life—nay, it is the life of faith in opposition to sight.

The whole of this concluding chapter has been leading

us to the idea of giving to the Lord all we have. It has been making us familiar with the idea, and by example inculcating the practice of like devotedness. God should be all in all to us; he is אֱלֹהֵינוּ, "God all-sufficient." Let us part even with common, lawful comforts, and try if He alone be not better than all. Like the child with the stalk of grapes, who picked one grape after another from the cluster, and held it out to her father, till, as affection waxed warm and self faded, she gaily flung the whole into her father's bosom, and smiled in his face with triumphant delight; so let us do, until, loosening from every comfort, and independent of the help of broken cisterns, we can say, "I am not my own! Whom have I in heaven but thee? and there is none upon earth whom I desire besides. Thou art to me, as thou wert to David at the gates of death, 'All my salvation and all my desire.'" After so much love on God's part to us, displayed in rich variety of type and shadow, shall we count any sacrifice hard? Could not even a Heathen say of his ideal virtue—

———— "Serpens, sitis, ardor, arenæ,
Dulcia virtuti." (Lucan, B. ix.)

Ver. 34. "These are the commandments, which the Lord commanded Moses, for the children of Israel in Mount Sinai."

At, or near Sinai. The sultry heat of that day when the fiery law was given, prepared the people to welcome these showers of grace that soon after fell. Lord, make us enjoy these showers, even if there be need of such a day of heat and fear ere it come. Let every drop from these blessed clouds wet the soil of our hearts. Thou who art known in Israel as the giver of plenteous showers to refresh thy weary heritage, cause these that fell around

Sinai, as we have seen in all this book—these that showed so much of the variety of thy love—these that brought such tidings of thy Son—oh, cause these to water our weary, parched souls, until we see Him who is “rivers of water.”

Thus have we come to the close of our pleasant undertaking. We have traversed the tabernacle courts, inquiring into “*its meats and drinks, and divers washings and carnal ordinances, imposed on them until the time of reformation.*” (Heb. ix. 10.) Had we looked on them apart from what they signified, we must have grown weary ere we had well begun. But searching into their meaning,* we have found that these “*carnal ordinances,*” i. e., those ceremonies that consisted in the use of earthly and material things, are all fragrant with Gospel truth. And we plainly see why the Lord should have “*imposed them,*” i. e., enjoined them, and made it incumbent on Israel to observe them. He saw in each of them some picture or foreshadowing of the coming Redeemer. The “*time of reformation*” has come; i. e., the time when a better mode of teaching the same truth has been brought in, types being now displaced by the antitypes, shadows by the substance. But while this “reformation,” or better mode of teaching truth, has come, we still look back and study, with profit and delight, the symbols of the old economy that pictured forth the coming of “better things.” I still retain a vivid re-

* Not, however, altogether as Jerome would have had us do, when he says, “*Leviticus liber, a quo singula sacrificia, immo singulæ pæne syllabæ, et vestes Aaron, et totus ordo Leviticus, spirant cælestia sacramenta.*” (Epist. ad Paulinum.)

membrance of the impression made on me many years ago, in the divinity class of Dr. Chalmers, when that illustrious man of God referred to this subject. He was remarking how oftentimes Christians, advancing in years, feel a growing relish for the types, and prophecies, and sketches of character, and pieces of picturesque history in which the Old Testament abounds. They see them pervaded with New Testament principle and truth. "There is," he said, "in this employment, somewhat even of the charm and delight of poetry. It is a regaling, as well as satisfactory exercise." Very pleasant as were the songs of Zion to good Bishop Horne, as every morning roused him to his task, and the silence of evening invited him to pursue it; very pleasant to many a humble Christian are the things which God hath spoken at sundry times, and in divers manners, to the fathers by the prophet. It is as if the delights of imagination were superadded to the delights of piety, when the doctrines of the New are expressed in the drapery of the Old economy. And if there be any aged Christian who has leisure to pursue the employment, we promise him not a different, but the same Gospel, seen through a veil of ever-brightening transparency, and heightened by time and youthful remembrances. Thus the decaying lights of age have often been revived again; and, in the solace of the perusal, such men have experienced that these things were written not alone for the generations that then lived, but for "our admonition, on whom the ends of the world have come."

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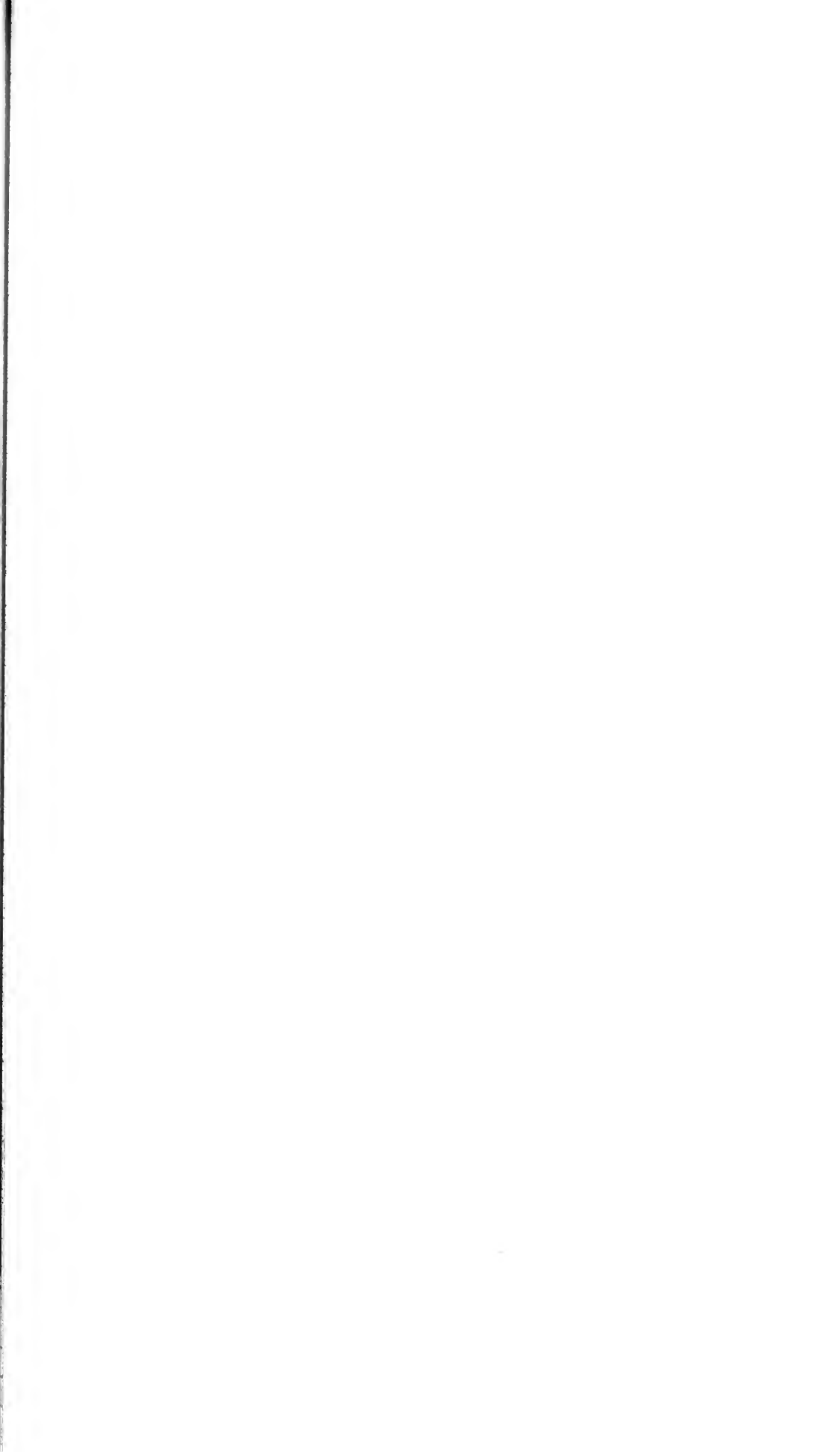
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